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THE JOURNAL OF THE MOSCOW PATRIARCHATE

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THE MEETING OF THE "VLADIMIR" ICON OF THE MOST HOLY THEOTOKOS

CONTENTS

Visit by His Holiness Patriarch Aleksy II to Istanbul	2
Speeches by Their Holinesses Patriarchs Dimitrios I and Aleksy II	5
Communique	7
Visit by His Holiness Patriarch Aleksy II to the Ecumenical Patriarch Dimitrios I by N. Derzhavin	8
The Church Does Not Intend to Contract "Political Marriages" by His Holiness Patriarch Aleksy II	16
I Assume Responsibility for Everything That Has Happened by His Holiness Patriarch Aleksy II	17
Patriarchal Award	20
The Church Becomes a Juridical Person	20

CHURCH LIFE

Services Conducted by His Holiness Patriarch Aleksy II	21
A Martyr's Crown by E. Viktorov	22
Trip by His Holiness Patriarch Aleksy II to Siberia	23
Extracts from Public Utterances by His Holiness Patriarch Aleksy II	24
Welcoming Address by Bishop Tikhon	27
In the Land of Siberia by Ye. Komarov	28
Archimandrite PYOTR Peduraru Nominated and Consecrated Bishop of Beltsy	35
A Monk from the Youth by S. Belavenets	37
Starets Varsonofy Plekhankov of the Optina Hermitage by Father Aleksandr Marchenkov	40

SERMONS

Enough of Fratricide! by His Holiness Patriarch PAUL of Serbia	46
Attaining Internal Peace by Archpriest Gennady Nefedov	46
"The Burning Bush" by Archpriest Vladimir Rigin	47

CHURCH AND SOCIETY

The Victory Day	49
Memorial Day	50
Meeting with Participants in the Great Patriotic War	51
The Festival of the Slavonic Written Language	52
Atomic Power Station Is Consecrated by Father Aleksy Karpikov	52
International Seminar in Moscow	53
Recommendations for Organizing the Academic Process in Sunday Schools	54
Chronicle	58

ORTHODOX SISTER CHURCHES

Kiprian, Metropolitan of Moscow: His Life and Work by Nevyana Doncheva- Panayotova	59
---	----

OIKOUMENE

On the Enthronement of the New Head of the Church of England	64
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Visit by His Holiness Patriarch ALEKSY II of Moscow and All Russia to Istanbul

Oration Delivered by the Ecumenical Patriarch DIMITRIOS I After Divine Liturgy on April 14, 1991

Your Beatitude, beloved in Christ Brother Aleksy, Patriarch of Moscow and All Russia,

Christ is risen!

Christ's Great Holy Mother-Church, the only Patriarchal See of the ancient pentarchy, which in the course of centuries was honoured, by God's grace and with His blessing, to witness the development and growth of her Daughters and Sisters—the Autocephalous Churches both within and outside her jurisdiction, has always regarded such growth not as the diminishing or weakening of her power, but, on the contrary, as a blessed prosperity born of the torments of the apostolic mission. She has gladly grown good fruits of Spirit, which flourished with God's help, giving birth to Local Holy Orthodox Churches.

It could not be otherwise, for the Church of Christ, being the Body of God-Man, abides by the law of the Eucharistic bread: the Body of Christ is broken but not divided, taken as food, but never consumed. Thus, in this system, where the Autocephalous Sister-Churches were canonically born in the fold of our Holy Mother-Church of Constantinople, from the very outset the Holy Russian Church has enjoyed special respect and love not only because of her numerical strength but also because of special traits of the Russian people, who have won in world history, respect and admiration not only for their spiritual achievements but also for their numerous trials.

Therefore, beloved Brother, our Holy Church's sincere joy and pride in Christ is perfectly understandable, as today, for the first time, we welcome the newly-elected Head of the Holy Autocephalous Orthodox Russian Church, a person who bears witness to the faith and piety and who is sincerely devoted to ancient Orthodoxy and its sacred rites. Your visit to us together with those who make up the esteemed suite of Your Beatitude, is undoubtedly a new and blessed landmark in the historically established relations between our two Sister-Churches.

The fact that Your Beatitude's official visit takes place in a special historical period for the future of the Russian people lends a still greater meaning and sanctity to our meeting. Your visit goes beyond the framework of ordinary fraternal protocol duties and acquires the character of an official witness of the faith, and we who belong to the indivisible and infallible Orthodox faith are obliged to remain for ever in profound solidarity in all aspects of this witness. This deep fraternal solidarity is necessary not only to enable the world to see and believe, but also to glorify through us for ever and ever the name of the All-High among nations.

Today's great feast, Sunday of St. Thomas the Apostle, is for our Church a joyous period of the Resurrection, whose basic meaning is associated with Apostle Thomas' touch of the Risen Lord. This, our deeply respected Brother, is highly symbolical to us. Let us dwell in greater detail on the mystery of the apostle's touch.

The touch, which is not a manifestation of uncertainty or doubt, but, on the contrary, a desire for a fuller communion and direct contact, respects, honours and embraces the corporal integrity of another. In this way it bears witness above all to the sacrificial inclination and genuine culmination of Christian love (which does not accept the falsehood of idealism, but is turned with trepidation to cosmos and to everything relating to it, up to the final pragmatic point), in the same way as creation in general grants witness through sanctity directed to all things.

Today we are called upon to enter into contact with each other, being illumined by the light of the Paschal All-Night Vigil of the Resurrection, so that as Sister-Churches we might recognize each other's historical image not only at the moment

of glory but also of defeat, not only at the moment of might but also of weakness, not only in light but also is darkness. Such antinomies inevitably emerge in our *wrestle against principalities, against powers, against the rulers of the darkness of this world* (Eph. 6.12).

Considering the process of development of our Churches as self-sacrifice with regard to cosmos and for the sake of cosmos, we shall understand more fully the damage and wounds which often threaten to change the eternal beauty of the Church, the bride of the Lamb, *not having spot, or wrinkle, or any such thing* (Eph. 5.27).

It is precisely because Orthodoxy cannot be considered either as a cosmic city or an institution vying with the rulers of the world, who possess their own means and weapons, or to be arbitrarily turned into a fruitless philosophical system, it should be constantly materialized in the world as a prophetic witness of God-Man's mystery. This mystery cannot be expressed in words, but in silence it becomes eloquent and is more active in all action.

And so, as the Orthodox who are nurtured by the same source of faith and piety, we are really prepared to assess with such spiritual criteria the historic turn of events, rendering the spiritual to the spiritual, and not only admit each other's errors, but also to remedy our shortcomings, forgiving each other in the Resurrection.

The current socio-political reorganization in Eastern Europe confronts our Russian Sister-Church with serious problems. We do not ignore these problems; on the contrary, closely following them together with members of our Holy Synod, we do our best to render moral support with our ardent and tireless prayers. Also we would like to point out that, fortunately, the above difficulties enable Russian Orthodoxy to become a factor of growth and sanctification in all changes taking place in your region, for the good of man. This factor will not only be yet another proof of the transformative nature, but also a supra-national character of Orthodoxy, which we have achieved, constituting a close-knit, indivisible family despite phyletic and political factors which have repeatedly complicated pan-Orthodox unity and harmony.

During our blessed visit to the Holy Russian Church four years ago we realized with gratitude to God and sincere joy that after the reestablishment of essential freedoms enormous opportunities have opened up before the Church for accomplishing her grace-endowed and soul-saving task for the glory of God, for the good of the multinational Soviet society at all levels of private and social life. Praiseworthy indeed are the efforts being made by the Russian Church in her striving to respond to various requirements of the current historical moment and to protect the inalienable rights of the Russian Orthodox people faced with the current political situation, marked primarily with the activations of the Uniates' activity which had been unexpected and shocked all Orthodox people. We support your rebuff to the Uniates, and this support confirms the Orthodox solidarity which it is our duty to render each other, especially in our bilateral discussions, in discussions in the World Council of Churches, and in the theological conversation where with pure conscience we really serve pan-Christian unity. Thus we offer our non-Orthodox brothers a sturdy, supra-national, immutable and one truth of Orthodoxy.

Coming into contact with each other in the Lord, dear and beloved Brother, through the image of our Churches over the centuries and, in particular, taking into account the requirements of our time, we, imitating St. Thomas the Apostle, are called upon to proclaim pious loyalty to each other: "My Lord and my God, glory to Thee." Saying this to each other we do not have in mind worldly glory, nor do we seek it; rather we strive to become worthy of the glory of Christ, Who strengthens us, having trampled down death by Death.

Glory be to Him alone, and kingdom and honour and adoration, now, and ever and unto ages of ages. Amen.

Oration Delivered by His Holiness Patriarch ALEKSY II After Divine Liturgy on April 14, 1991

Your Holiness, the Most Holy Kir Dimitrios I, Archbishop of Constantinople the New Rome and the Ecumenical Patriarch, beloved Brother and concelebrant of Our Humbleness, God-wise archpastors and pastors, fathers, brothers and sisters in Christ,

Christ is risen!

I heartily thank Your Holiness for Your hospitality. We shall forever retain in our souls the radiant memory of the Divine Liturgy celebrated in this church, during which we, bearing witness to our common Orthodox faith in the Crucified and Resurrected Saviour, partook together of His Most Pure Body and Blood shed for the life of the world.

Solemnly celebrating Easter, the Orthodox Church recalls a particularly significant event from the history of the salvation of the human race—now St. Thomas the Apostle came to believe in the Risen Lord. Fathers, brothers and sisters, we have just heeded the eternal words of the Divine Gospel, uttered through the Seer of Mysteries, St. John the Divine: *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you (Jn. 20.19).*

These words, referring directly to the assembly of the Saviour's eye-witnesses, secretly and mysteriously foreordained the destinies of the Church of Christ in all ages of her history. Bringing to the world the light of salvific truth and all-forgiving love, the Church, from her very inception in the upper-room of Zion to this day has been suffering from the animosity and attacks of the evil forces of this world. Open to all those who seek truth, to all who aspire to Life Eternal, the Church, which is the Home of Living God, is compelled to keep the doors of this home shut for those who seek to destroy it.

The history of the Russian Church and her Mother—the Church of Constantinople, abounding in Golgotha ordeals about which we remember also in these days of Easter jubilation, tells of the age-long enmity of light and darkness. At the same time this history testifies to the all-conquering power of the Cross, by whose effect the Orthodox Church, which bears nail ulcers—the stigma of her co-crucifixion with Christ, invariably conquers evil with goodness and takes pure hearts of people, who seek after truth, Christ's captives, people who, having before them the image of the Church, which shares the sufferings of her Heavenly Bridegroom and resurrects together with Him, overcome doubts and disbelief and come to the knowledge of Truth, exclaiming deep in their hearts after St. Thomas the Apostle: *My Lord and my God! (Jn. 20.28).*

Now our thoughts are turned to the Church of which God's Providence made us the Primate, the Patriarch. Orthodox Russia welcomes the good changes sent down to us by the grace of the Lord—the One True Provider, the King of Kings, and the Ruler of Rulers, as a paschal joy. Thousands of new Orthodox parishes are being opened in our country, candles are lit again in the churches being returned to the worshippers, and monastic prayers for the salvation of the world have been resumed in but recently desolate cloisters, the seats of Christian enlightenment closed in the dark years—theological seminaries and schools are being reopened, catechization activity has begun, Sunday schools open, and the voice of the Church is heeded with attention by the broad public in our country. New state laws on freedom of conscience secure for the Orthodox Church, just as for other religious communities, real freedom and guarantee worshippers belonging to all confessions equal rights with non-believers.

As we offer up thanksgiving prayers to the God Provider for His benevolence to His Church, we also express our sincere gratitude to those statesmen whose goodwill promoted these changes, and are praying for them.

But our joy is clouded by new discord in the religious life of our beloved Motherland, doing great harm to the Russian Orthodox Church, which is now being harassed by unlawful actions of the Uniates and the schismatic movement of the autocephalists, who, vainly attempting to tear Christ's seamless coat, have shattered church peace in the Ukraine, and by the unlawful attempts of hierarchs of the

so-called Russian Church Outside Russia who seek to extend their jurisdiction, which is canonically ungrounded even in diaspora, to the soil of our common Motherland.

Other Local Churches experience similar trials now. Because of these deplorable circumstances, as never before the Orthodox Churches, which stand on the firm ground of the holy canons, are in need of strengthening our ties of brotherly loving and unity in Jesus Christ, are in need of an ever closer coordination of their activity.

Our thoughts are now turned to the forthcoming Great and Holy Pan-Orthodox Council, which is expected to provide answers to the vexing issues of great concern to us, and also to demonstrate to all Christians on Earth a genuine *unity of the Spirit in the bond of peace*. *There is one body and one Spirit*, for, to quote the Apostle of Gentiles, *there is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all* (Eph. 4.3-6).

Whatever temptations disturb the Holy Church, we believe that the words said by the Lord Jesus to his disciples, who after His Resurrection assembled in His place whose doors were shut *Peace be unto you* (Jn. 20.19), are equally addressed also to us who live almost two millennia after His Crucifixion and Resurrection.

Peace be unto you! — with this greeting we address Your Holiness, our beloved Brother in Christ, Your concelebrants and the entire flock of the Church of Constantinople.

The hearts of faithful children of the Russian Orthodox Church are filled with a warm gratitude to Your Holiness, because, fulfilling the service of the first bishop of the Ecumenical Orthodox Church, commanded to You by God, You have raised Your exclusively influential voice in behalf of the Russian Church against those who sow enmity, encroaching upon her.

In conclusion of my modest oration, on behalf of the archpastors, pastors and the multimillion flock of the Russian Church I once again wish Your Holiness, hierarchs, clerics and all children of the Church of Constantinople heavenly help from God's All-Powerful Right Hand in all your endeavours and undertakings, which are invariably bent to the good of the Holy Church and to the glory of our Lord Jesus Christ. Amen.

SPEECH **of the Ecumenical Patriarch DIMITRIOS I** **at an Official Dinner at the Patriarchate on April 14, 1991**

Your Beatitude, beloved Brother in Christ, Patriarch Aleksy of Moscow and All Russia,

As you know, according to a pan-Orthodox monastic tradition, Divine Eucharist is followed by a repast which signifies the continuation of the service and at which all the participants in the Liturgy gather. So in a Eucharistic spirit we would like to welcome all of you again at this monastic patriarchal repast at Phanar and, on my own behalf and on behalf of the hierarchs, Orthodox clergy and laity of the city, express the most sincere feelings of brotherly love for the Holy Russian Orthodox Church headed by You and for the entire beloved Russian people.

Geographical proximity of our two countries which in the past was not always a factor of peace, today, due to a more sound and peaceful international situation, may turn into a genuine blessing not only for our peoples, but for the stability of peace in general.

Greeting you now at the Patriarchal residence (built anew thanks to the generous contribution of the main logothete and great patron of the Mother-Church, the honourable Panaiotis Angelopoulos, who is now among us at this repast), we would like to congratulate you on the revival of Your Patriarchate and also on the on-coming restoration of all monasteries, churches and church buildings, which the present more progressive and more democratic Soviet state is willingly returning to the pious believers, thus enabling the Church to implement extensive spiritual and social programmes.

We zealously wish Your Beatitude, your hierarchs and the Russian people as a whole sound health, prosperity and every success. Welcome, beloved brothers, in the name of the Risen Lord, for Whose grace we are praying that it may abide in you forever. Amen.

SPEECH
of His Holiness Patriarch ALEKSY II
at an Official Dinner at the Patriarchate on April 14, 1991

Your Holiness Most Holy Kir Dimitrios I, Archbishop of Constantinople the New Rome and Ecumenical Patriarch, archpastors wise-in-God, honourable fathers, Your Eminences, dear guests,

Christ is risen!

Our heart is overflowed with gratitude to God, Whose beneficent will it was that I might visit Constantinople and meet with Your Holiness, the hierarchs, clergy, monks and nuns, and laymen of the Holy Constantinople Church. Thank you, Your Holiness, for the cordial hospitality you extended to me and my suite.

The trip we have made to Constantinople, known to our compatriots from time immemorial as Tsargrad, to the city of three Ecumenical Councils, the city of Hagia Sophia, and the meetings with Your Holiness fill our souls with genuine Paschal joy.

We, the Orthodox of the Russian Church, hold Constantinople especially dear because the succession of its bishops is traditionally associated with Apostle St. Andrew the First-Called, whom Holy Russ venerates as an apostle who was the first to preach the Gospel in our land.

And when, nine centuries later, it pleased Divine Providence that our entire people be admitted to the knowledge of truth, that was enacted through the Constantinople Church, who became the Mother of the Russian Church. The baptismal font of Holy Russ is here, on the shores of Pontus Euxinus.

We are profoundly satisfied with the fraternal nature of the talks held during our visit. This visit has been a worthy follow-up of the good tradition of personal meetings between the Primates of the two Local Churches.

Alive in the memory of our believers is the visit of Your Holiness. Divine services at which Your Holiness co-officiated with the predecessor of Our Humbleness, Patriarch Pimen of Moscow and All Russia of blessed memory, at the cathedral church of our capital, the services you conducted in other cities and at historical Russian Orthodox churches, including Leningrad, where I was Metropolitan at the time. Your speeches and sermons addressed to the pious flock and imbued with pastoral wisdom and apostolic ardour for truth, have left an indelible impression in the hearts of the pious children of the Church. And now I extend a cordial invitation to Your Holiness to visit the Russian Orthodox Church again with Your precious suite at any time convenient to you.

We, Primates of Churches, are called upon to keep as the holy of holies the pan-Orthodox unity commanded by the Lord Himself—unity in faith, unity in spiritual life, unity in love and, what is the loftiest and all-embracing, the unity in the Eucharist. And since we hold sacred this unity of ours, all problems and difficulties that arise in relations among Local Churches are being solved and overcome in the spirit of like-mindedness and mutual fraternal love, for we obey the One Who said: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13. 34, 35).

Fraternal cooperation among Orthodox Churches is necessary also for the successful participation in peacemaking and in all other public movements and ventures for the benefit of mankind.

In conclusion, we would like once more to thank Your Holiness, sincerely and warmly, for the generous hospitality and for the brotherly love extended to Our Humbleness and all envoys of the Russian Orthodox Church, and wish You, our beloved Brother in Christ, and the entire high assembly God's blessing and His all-mighty help.

Final Communiqué

On the Visit by Patriarch ALEKSY II of Moscow and All Russia to the
Ecumenical Patriarch DIMITRIOS I, April 12-17, 1991

On April 12-17, 1991, Patriarch Aleksey II of Moscow and All Russia paid first official visit after his Patriarchal enthronization to the Ecumenical Patriarch Dimitrios. On April 12, the Patriarch of Moscow accompanied by Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations; Bishop Aleksandr of Kostroma and Galich; Archimandrite Agafodor; Archdeacon Andrei Mazur, Sister Filareta, and also by N. Derzhavin, A. Muravlev, G. Budko, N. Karpov, B. Nelyubov and G. Skobei, arrived at the Istanbul airport and was met by representatives of the Ecumenical Patriarchate. The Patriarch of Moscow and his suite proceeded to the Patriarchate. On the occasion of the arrival of the high guest, a *moileben* was conducted at the Patriarchal Cathedral of St. George the Great Martyr, and then His Holiness was received with brotherly love and great cordiality, by Patriarch Dimitrios, with the members of the Holy Synod and hierarchs of the Constantinople Church attending. The Patriarch and members of the delegation were accommodated in an hotel as guests of the Ecumenical Patriarchate.

On the following day official talks were held at the Patriarchate co-chaired by the two Patriarchs. Taking part in the talks on the part of the Ecumenical Patriarchate were members of the Synodal Commission on Inter-Orthodox Questions, and, on the part of the Russian Orthodox Church—members of, the patriarchal delegation. During the conversation, which passed in an atmosphere of fraternal love the sides exchanged information of mutual interest and opinions on the general situation in the Orthodox Church today and on a joint programme of action of the Orthodox Churches faced with new provocations. The sides also examined certain questions of relations between the two Churches and decided to continue bilateral unofficial conversations started a

few years ago with the aim of solving urgent problems.

On April 14, Thomas' Sunday, the two Patriarchs assisted by hierarchs of both Churches celebrated Divine Liturgy at the Patriarchal Cathedral, and in conclusion exchanged cordial greetings and presented gifts to each other. Then an official dinner was given in honour of the Patriarch of Moscow at the Patriarchate, attended by the Consuls-General of the USSR and Greece in Istanbul.

On the same day in the evening the Patriarch of Moscow and members of the delegation visited the holy Chalcedonian Metropolis where Metropolitan Bartholomaios held a reception in their honour.

In the course of the visit the Patriarch of Moscow and All Russia was shown the sights of Istanbul and conducted a *litiya* at the graves of Ecumenical Patriarchs. He also visited the Trinity Monastery at Chalcis famous for its theological school, and the Consulate-General of the USSR, where Consul-General G. Pavlushin held a reception in honour of Patriarch Aleksey. On Monday, April 15, the guests of the Ecumenical Patriarchate made a pilgrimage to Nicaea, the city of the First and Seventh Ecumenical Councils.

On Wednesday, April 17, Patriarch Aleksey and his party came back to Phanar to bid farewell, and to thank the Ecumenical Patriarch for his cordial brotherly hospitality. The official delegation of the Mother Church saw off the guests leaving for Moscow to the airport.

*ALEKSY II,
Patriarch of Moscow
and All Russia*

*DIMITRIOS I,
Ecumenical Patriarch*

Phanar, Istanbul
April 17, 1991

Visit by His Holiness Patriarch ALEKSY II to the Ecumenical Patriarch DIMITRIOS I

His Holiness Patriarch Aleksy II of Moscow and All Russia was on his first official visit to the Primate of the Ecumenical Constantinople Patriarchate, His Holiness Patriarch Dimitrios I, from April 12 to 17, 1991, at the invitation of the Orthodox Church of Constantinople.

Patriarch Aleksy left Moscow for Istanbul in the morning of April 12. He was seen off at the Moscow airport by Metropolitans Yuvenaly of Krutitsy and Kolomna; Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Klement of Kaluga and Borovsk, Deputy Head of the Department for External Church Relations; Bishops Arseny of Istra, Vicar of the Moscow Diocese; Viktor of Podolsk, Head of the Economic Management of the Moscow Patriarchate; Bishop Nifon Philippopolis, representative of the Patriarch of Antioch at the Moscow Patriarchate; Archimandrite Theophylaktos, representative of the Patriarch of Jerusalem at the Moscow Patriarchate; Protopresbyter Matfei Stadnyuk, Secretary to His Holiness Patriarch Aleksy; Archimandrite Feognost, Father Superior of the Trinity-St. Sergy Lavra; Archimandrite Ippolit, Father Superior of St. Daniel's Monastery; as well as numerous representatives of the Moscow clergy and Synodal departments of the Moscow Patriarchate.

On their way to Istanbul the Russian Orthodox Church delegation led by His Holiness Patriarch Aleksy was warmly greeted at the Ankara airport by the Ambassador. Extraordinary and Plenipotentiary of the USSR in Turkey, A. Chernyshev, and staff members of the Embassy.

In the afternoon the plane landed at the airport of Istanbul. His Holiness Patriarch Aleksy

and the delegation of the Russian Orthodox Church was met by hierarchs of the Constantinople Orthodox Church. Among the welcoming party were also the Consul-General of the USSR in Istanbul, G. Pavlushin, and other officials.

Metropolitan Bartholomaios of Chalcedon welcomed the Primate of the Russian Orthodox Church and the delegation on behalf of His Holiness Patriarch Dimitrios I and the Holy Synod of the Constantinople Orthodox Church. He conveyed best wishes from His Holiness Patriarch Dimitrios and expressed the hope that fraternal relations between the two Churches would be strengthened and deepened. His Holiness Patriarch Aleksy expressed warm gratitude to Metropolitan Bartholomaios for the welcome and reiterated his willingness to maintain dialogue for promoting all-Orthodox unity which he considered a priority in his Patriarchal service. He gave a frank account of the problems facing the Russian Orthodox Church today and underlined the great importance that he attached to his visit. There followed an initial, lively exchange on issues of Orthodoxy today. G. Pavlushin greeted the Patriarch on behalf of the Consul-General in Istanbul. Then Patriarch Aleksy answered questions asked by a TASS correspondent, D. Dzhanguirov.

Asked about the purpose of his visit, the Patriarch said: "The purpose of my visit is to strengthen contacts between the Orthodox Churches. During the meeting an exchange of views will take place concerning the Orthodox Churches today, and we hope that this visit will contribute to the consolidation of bilateral relations between our two Churches. We will consider the steps the Churches can take together today to promote cooperation and understanding among nations."

Asked why the first official visit of the Primate of the Russian Orthodox Church was to Istanbul, His Holiness said: "Ten days ago, on the eve of Holy Easter, I made a pilgrimage to the Lord's Sepulchre in Jerusalem. The Patriarch of Constantinople occupies the first place in the dyptich of the Orthodox Churches. We pay this visit to him as first among the equal."

His Holiness the Patriarch also spoke about the problems of the Orthodox Churches, above all, the pressure exerted upon the Orthodox in the Western Ukraine by the Uniates. His Holiness emphasized that the pressure was exerted not only on the Russian Orthodox Church, but also the Bulgarian, Romanian and Czechoslovak Orthodox Churches. Therefore, he said, it is worthwhile to think about regular meetings between the Heads of the Churches, for, evidently, there will be many questions to discuss. Among the issues dealt with in the interviews were also inter-ethnic relations in our country and problems caused by the expansion undertaken by the Roman Catholic Church.

The route to the Constantinople Patriarchate lay through the Old City. At the entrance to the Patriarchal Church, St. George the Victorious, the delegation of the Russian Orthodox Church led by its Primate was given a warm welcome by the hierarchy, clergy and laity of the Constantinople Church. To mark the occasion a short thanksgiving moleben was held at the church, led by His Holiness Patriarch Aleksy.

The first meeting between the Primates of the two Churches took place at the throne hall of the Ecumenical Patriarch's residence.

The Ecumenical Patriarch Dimitrios I introduced members of the Holy and Sacred Synod

Fraternal meeting of the Primates of the two Churches

as well as other hierarchs of the Constantinople Church. He greeted the Primate of the Russian Orthodox Church and his party with great fraternal love and cordiality. Speaking to the guests, he said in particular: "I remember my wonderful visit to your country and to Leningrad. May the Lord give rest to the soul of your predecessor at the Patriarchal See and give you strength to overcome all hardships facing the Russian Orthodox Church. We follow the developments in your Church with great interest...."

His Holiness Patriarch Aleksy expressed warm thanks to Patriarch Dimitrios for the greetings and introduced to him the Russian Orthodox delegation which included Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate; Bishop Aleksandr of Kostroma and Galich, Archimandrite Agafodor, Archdeacon Andrei Mazur, G. Skobei of the DECR; interpreter Prof. B. Nelyubov of the Moscow Theological Academy; N. Derzhavin, referent to Patriarch Aleksy; Sister Filareta; Hypodeacon N. Muravlev, student of the Leningrad Theological Academy; Hypodeacon G. Budko, LTA student; and N. Karpov, a photocorrespondent.

His Holiness offered Patriarch Dimitrios congratulations on Holy Easter and gave him an Easter egg.

After a short tour of the Patriarchate, the Russian Orthodox Church delegation proceeded to the Sheraton Hotel. In the evening, a dinner was given at the hotel attended by Metropolitans Bartholomaios of Chalcedon, Panteleimon of Tyrol and other hierarchs of the Constantinople Orthodox Church. During the dinner, an exchange of views took place concerning various problems facing the two Churches.



On Saturday morning, April 13, the official talks took place at the conference hall of the Constantinople Patriarchate, chaired by the two Patriarchs and attended by the Patriarchal suite and members of the Synodal Commission on Inter-Orthodox Questions of the Ecumenical Patriarchate.

Opening the meeting, His Holiness Patriarch Dimitrios expressed his willingness to hold a serious and comprehensive discussion of the issues of concern for both sides.

Patriarch Aleksy thanked His Holiness for the opportunity offered, and made an introductory presentation. He dwelt on the burning problems of the Church. The talks were held in the spirit of fraternal love. The subject included both an exchange of information concerning both sides and an exchange of views on the general situation in the Orthodox Church today, as well as the ways of meeting together the challenges of the time. The same spirit of fraternal love prevailed at the discussion of specific questions concerning the relationships between the two Local Orthodox Churches. It was agreed to continue the unofficial bilateral talks held several years ago as beneficial for the solution

of emerging problems.

In this connection, His Holiness Patriarch Aleksy proposed that a preparatory meeting of representatives of the Russian and Constantinople Orthodox Churches be held in Moscow within the framework of preparations for a multilateral meeting of Heads and representatives of all Orthodox Churches.

The speakers were of unanimous opinion that pan-Orthodox meetings were as necessary as bilateral encounters.

Metropolitan Kirill of Smolensk and Kaliningrad pointed out that the problems facing each Local Orthodox Church were not local, but interconnected. Therefore, the problems of the Russian Orthodox Church were the problems of other Churches as well. Today as never before it was necessary to consolidate the positions and to seek for the unity of Orthodoxy, because non-Orthodox forces came out in opposition to it, so the Orthodox Churches should not wait for a pan-Orthodox Council, but try to solve all burning issues already now.

In conclusion Patriarch Aleksy suggested that a preparatory meeting be held this summer in Moscow to make the subsequent meeting of Heads and representatives of the Orthodox Churches



During the visit of His Holiness Patriarch Aleksy II to Patriarch Dimitrios I of Constantinople at the Patriarchate

more fruitful and beneficial for the whole Orthodox world.

After the talks, a dinner was given at the restaurant of the Kalion Hotel. Present at the dinner were hierarchs of the Constantinople Orthodox Church, Prof. E. Taheos of the Saloniki University, archaeologist Dmitry Raitsakovsky and other representatives of the Constantinople Patriarchate. After the dinner a very interesting tour of the city was made.

The old city of Byzantium on the Bosphoros coast was made by the Emperor Theodosius the capital of the Roman Empire of the East. Founded later on its site was the great and mighty city of Constantinople the new Rome, which remained the centre of Eastern Orthodoxy till the 15th century. After the fall of Byzantium, Constantinople was named Istanbul. Now it is an important religious, cultural and industrial centre in Turkey.

Many things in the city still remind us of hoary antiquity: ruins of the city walls erected in the 6th century under Emperor

Justinian, old narrow streets with their old houses. The cupolas of the mosques, which were built after the conquest of Constantinople by the Turks in 1453, repeat in many ways the masterpiece of the Byzantine architecture—Hagia Sophia. Long before it was built, there had been at its place two other churches, says Dmitry Raitsakovsky, an archaeologist and the secretary of the Patriarchal library. Hagia Sophia was built in 532-537 under Emperor Justinian. The scale of

the construction was such that it is difficult to imagine even today how it was possible to erect such a gigantic building. As soon as we enter it, what comes back to us is a chronicle of Prince Vladimir's envoys who, upon their arrival back to Kiev, said that at a service at Hagia Sophia they did not know whether they were on earth or in heaven. There is a lot to be marvelled at here. Even in its present state it turned first into a mosque and then into a museum, Hagia Sophia makes an indelible impression with its size, galleries, golden mosaics, arches and cupolas, the central cupola in particular. Hagia Sophia is a three-nave basilica with the main cupola 32 metres in diameter. This magnificent building is constructed without any columns.

After Hagia Sophia we went to one of the famous Justinian's cisterns built underground to supply the city with water. Its size is 9,000 square metres and it is supported by 300 columns. This grandiose imperial water reserve is situated not far



His Holiness Patriarch Aleksy conducting a thanksgiving moleben in the Patriarchal Cathedral on His arrival to Istanbul

from the Byzantine hippodrome. Today it is no longer there, for the cultural stratum has levelled it off with the Mohammed Square, now in front of the mosque. A reminder of the past are the remnants of a pillar which was erected here by St. Constantine Equal to the Apostles and the obelisk dating from the 15th century B. C., which was brought from Egypt also under Constantine the Great.

The next place to visit was the Monastery of the Life-Bearing Spring. Close to it is the burial place of the Ecumenical Patriarchs and hierarchs. Metropolitan Dimitrios, who welcomed us, showed us the upper church of the Life-Bearing Spring. Then Patriarch Aleksy said the litiya at the tomb of Patriarch Athenagoras of Constantinople, the predecessor of the present Patriarch, His Holiness Dimitrios I. Having visited the lower church of the Life-Bearing Spring and taken of its water, we proceeded to the hall of the monastery. There Metropolitan Dimitrios pre-



sented Patriarch Aleksy with a vessel filled with water from the Life-Bearing Spring to commemorate the visit. Having thanked the Metropolitan for his warm words and precious gift, the Primate of the Russian Church presented him with a traditional Easter egg.

Upon his return to the hotel, His Holiness Patriarch Aleksy gave a reception in honour of Patriarch Dimitrios and the Holy Synod of the Orthodox Church

of Constantinople. During the reception the Primates expressed their satisfaction with the visit and fraternal relations and continued to exchange opinions on burning church issues. Patriarch Dimitrios made a contribution to the fund for building in Moscow a church dedicated to the Millennium of the Baptism of Russ.

In the evening of the same day, a dinner was given on behalf of the Constantinople Church at the Divan Hotel. Present were Metropolitans Bartholomaios of Chalcedon, Gabriel of Colonia, Panteleimon of Tyroloi and other representatives of the Constantinople Church.

The following day marked a feast for both the Constantinople Orthodox Church and the Russian Orthodox Church—the first Sunday after Easter, Thomas' Sunday. The Primates of the two Local Churches, assisted by hierarchs, celebrated Divine Liturgy at the Patriarchal Church of St. George the Victorious. At the conclusion of the Liturgy they exchanged speeches. Patriarch Aleksy presen-



His Holiness Patriarch Dimitrios addressing His Holiness Patriarch Aleksy



Panagias—the gift of His Holiness Patriarch Aleksy to Patriarch Dimitrios of Constantinople

ted Patriarch Dimitrios with two panagias and a cross, and also an icon of the Saviour and a censer. In response to so generous a gift, Patriarch Dimitrios also presented Patriarch Aleksy with two panagias and a cross. Then Patriarch Aleksy bestowed upon the worshippers his blessing and gave them small crosses. Along with local parishioners, present at the Liturgy were also the Consul-General of Greece in Turkey, Mr. Eleutheris Danellias, the USSR Consul-General, G. Pavlushin, numerous high-ranking guests and pilgrims from Greece. After the Liturgy, an official luncheon was given by Patriarch Dimitrios at his chambers. The two Primates exchanged speeches. Among the guests were also the Consuls-General of Greece and the Soviet Union, public figures, as well as a patron of the Constantinople Church from Greece, Mr. P. Angelopolous. After the luncheon, which was held in a truly Christian and fraternal atmosphere, an exchange of commemorative gifts took place at the Throne Hall of the Patriarchate.

After the official part of the programme, the Russian Orthodox Church delegation went to the Vlachernae Church known to every Russian Orthodox Christian in connection with the Feast of the Protecting Veil of the Mother of God. It is the place where the magnificent church dedicated to the Vlachernae Icon of the Mother of God used to be. It is in that church that our compatriot, the Blessed Andrei, and his disciple Jepifany had a miraculous vision

of the Mother of God. It is from this place that the Most Holy Mother of God spread and we believe, is still spreading her Protecting Veil over entire Christendom. Only that part of the former church has survived where there is a spring with a Greek inscription, reading: "Wash away my trespasses, not my face only."

After drinking water from the spring we went further to see the shrines of Constantinople. The next place was the Chora Monastery which was built in the 6th century under Emperor Justinian. At that time it was situated beyond the city walls, hence its name "chora" meaning "country" or "rural". After the capture of Constantinople by the Turks this church, one of the first Orthodox churches there, was turned into a mosque. The unique mosaics dating from the Byzantine renaissance, were almost completely destroyed. Today the church has become a museum. The surviving mosaics and frescoes still impress one with their beauty and masterful execution. Especially impressive is the fresco



Meeting at the Vlachernae Church house

His Holiness Patriarch Aleksy with his delegation in the Church of Nicaea where Fathers of the 7th Ecumenical Council had their meetings

Bartholomaios exchanged speeches.

The next day was devoted to Nicaea, the city of the 1st and 7th Ecumenical Councils which took place in 325 and in 783-787.

Nicaea is situated 150 kilometres away from Constantinople, on the shore of Lake Iznik in Asia Minor. Our delegation was accompanied by Metropolitans Kyrillos of Seleukias, Jacob of Laodicea, Archimandrite Basil, Deacon Tarasos, as well as Prof. E. Taheas and archaeologist D. Raitsakovsky.

There are ruins of an old fortress before the entrance of the city. We step into the narrow, often cobbled, streets to reach the Iznik Museum located in an old mosque. Our guide, Dmitry Raitsakovsky, who had taken us to unique places in Constantinople, displayed the same knowledge of detail and professionalism in telling us about Nicaea. Collected in the museum are various mail articles of the Byzantine and Turkish eras, all of local, Nicene, origin. There are also

depicting the Descent of Christ into Hell: our Saviour, full of dynamism, literally pulls Adam and Eve out tearing them from the bonds of hell, which symbolizes the triumph over death, accomplished for all humanity through His glorious Resurrection.

In the evening the delegation of the Russian Orthodox Church was warmly welcomed in Chalcedon. Once an independent city it is now one of the best districts in Constantinople. It is the place where the 4th Ecumenical Council was held in 451.

Metropolitan Bartholomaios of Chalcedon gave an official reception at the Metropolitanate building. Present were also metropolitans of the Constantinople Church, as well as the Soviet and Greek Consuls-General and guests from the USA.

Addressing Patriarch Aleksy and his party, Metropolitan Bartholomaios said that it was a great honour for him to welcome such high-ranking and dear guests. He wished the Patriarch the help of God in performing his far from easy Patriarchal service for the glory of God and the benefit of the Russian Orthodox Church

and entire Orthodoxy. In his response, His Holiness Patriarch Aleksy thanked Metropolitan Bartholomaios. He pointed, in particular, to the long-standing fraternal relations between the two Churches, and expressed the hope that Orthodox cooperation would develop and deepen.

The Sunday programme ended with a dinner given by Metropolitan Bartholomaios at the Koridon Restaurant on the Bosphorus shore. During the dinner, Patriarch Aleksy and Metropolitan

Seeing the sights of Nicaea





His Holiness Patriarch Aleksy conducting a panikhida at the tomb of Patriarch Athenagoras and other Patriarchs of Constantinople

exhibits of the Roman-Byzantine period. Our excursion continued. At a hill slope, not far from Nicaea, a Christian burial-ground was discovered 10 years ago. It is a cave, which looks more like a burial vault, decorated with beautiful frescoes. Among them are Christian symbols, ornaments and images of birds, animals and fruits, executed with striking mastery and emanating some inner optimism.

Our introduction to the history of the city was continued at the Church of Hagia Sophia of which only walls have survived. Nevertheless they are still very impressive, considering that it is the church where the Fathers of the 7th Ecumenical Council met to establish the veneration of icons and to reject the iconoclastic ideas.

Centuries rushed before our mental eye. We visited the place where the 1st Ecumenical Council had been held. We saw on the Iznik shore the ruins of an old palace. The rest is hidden under water. But in 325, 318 Holy Fathers of the Church including St. Nicholas assembled here to consider the false teaching of Arius. As is known, the Council resulted in adopting the Nicene Creed. Together with the second

part of the Creed elaborated by the Fathers of the 2nd Ecumenical Council in 381, it comprises the one Niceno-Constantinople Creed professed by Orthodox people at every Divine Liturgy up to this day.

We came back to the Old City and saw the ruins of an old Roman stadium, the white gates built in the 1st century under the Roman Emperor Adrian, then another gate, those of Constantinople, dating from the 10th century when Emperor Leo the Wise was the Roman ruler. It is this gate that led to the Byzantine capital. In the evening the delegation returned to Istanbul.

On April 16, the delegation of the Russian Orthodox Church visited the Halki Island known for its Theological Academy which functioned till 1971, and for its Monastery of the Holy Trinity. The monastery and the academy were founded under Photius the Great, Patriarch of Constantinople. After Constantinople was conquered by the Turks, the school ceased to exist, but was reopened in 1844 on the initiative of Patriarch Germanus IV.

Accompanied by Metropolitans Bartholomaios of Chalcedon, Kyrillos of Seleukias, Prof. Stauridis and the patriarchal choir, we took

the boat to reach the island. We were taken from the quay to the monastery located at hill-top in horse carriages, since no other means of transportation are used on the island to preserve its ecological purity. We were given a warm welcome at the gates of the monastery. The Hegumen, Metropolitan Germanos of Theodoroupolis, and Metropolitans Theoklitos of Amphilopolis and Philippos of Tyana invited us to the Church of the Holy Trinity. After a short thanksgiving moleben led by Patriarch Aleksy, Metropolitan Germanos addressed the Primate of the Russian Orthodox Church with a word of greeting, expressing gratitude to the Russian Orthodox delegation for coming to visit the Island of Khalki. Metropolitan Germanos wished Patriarch Aleksy God's help in his service for the Russian Orthodox Church and entire Orthodoxy. His Holiness Patriarch Aleksy thanked him for his warm words and observed that the visit was of great importance and would promote inter-church relations. Then the delegation was shown about the monastery and the academy. We walked through halls and corridors, visited the Patriarchal library with its 50 thousand volumes, including manuscripts. Then we had lunch at the academy's refectory, with Metropolitan Symeon of Prinkiponisi acting as the host.

After the repast, as well as a visit to the cemetery where Patriarchs, metropolitans and professors are buried, we left the beautiful island. On the way to Constantinople, Patriarch Aleksy gave an interview to Mr. Nikolaos Manginos, a correspondent of the *Church Truth*, newspaper of the Greek Church. In answering his questions, His Holiness the Patriarch spoke about his impressions, prospects for church rela-

His Holiness Patriarch Aleksy during his meeting with Metropolitan Bartholomaios of Chalcedon in his residence. Extreme right—G. Pavluchin, Consul-General of the USSR in Turkey



tions, situation in our country, church problems connected with the Uniates and the claims made by the Russian Church Outside Russia, as well as the new relations between the Church and the Soviet state.

On the same day, at the USSR Consulate-General, the Russian Orthodox delegation met with the Consul-General G. Pavluchin, staff members of the Consulate and our compatriots living in Turkey. During the talk Patriarch Aleksy and the Consul-General exchanged opinions on relations between the two Churches and countries. Then the Patriarch talked with all those who came to meet him at the grand hall of the Consulate. The Primate of the Russian Orthodox Church spoke about the work and tasks of the Russian Orthodox Church in the new historical situation and wished all those present the help of God in solving problems facing each of them.

In the evening, a farewell dinner was given on behalf of the Constantinople Patriarchate. Metropolitan Bartholomaios, who

spoke at the dinner, expressed general satisfaction with the visit and the talks and gratitude for the joy of communion, especially during the Divine Liturgy when they partook from one Cup, and wished His Holiness Patriarch Aleksy and his retinue a safe journey back to their homeland and successful continuation of his new service to God and people.

In his response, the Primate of the Russian Orthodox Church and head of the delegation, Patriarch Aleksy, expressed warm

thanks to the Constantinople Church, Patriarch Dimitrios, Metropolitan Bartholomaios and all the generous hosts for the warm welcome and fraternal love accorded to the delegation during their stay at the Bosphorus shore. His Holiness noted with satisfaction the importance of the renewed dialogue and reiterated his willingness to host the next bilateral meeting in Moscow.

In the morning of the following day, Patriarch Aleksy and those accompanying him paid a visit to Patriarch Dimitrios. The meeting was held in a truly fraternal atmosphere and ended in warm parting words from the Primate of the Constantinople Church. Then the delegation left for the airport. Last minutes together, kind wishes, brotherly embrace...

Thus ended the official visit of His Holiness Patriarch Aleksy II of Moscow and All Russia to the Primate of the Constantinople Church, His Holiness Patriarch Dimitrios I.

N. DERZHAVIN



Their Holinesses Patriarchs Dimitrios I and Aleksy II (centre) at the new building of the Patriarchate

The Church Does Not Intend to Contract "Political Marriages"

The appeal by a group of deputies "For Cooperation of Constructive Forces", published in *Izvestia* (No. 121), has not been left unnoticed. It gives rise to various interpretations, judgements and comments. In keeping with new tradition, the editors of *Izvestia* have approached His Holiness Patriarch Aleksey II of Moscow and All Russia with a request to express his pastoral, unbiased attitude to the basic propositions of this document.

In the Patriarch's opinion, today any step that is really geared to easing social confrontation is very important. He then said: "Of late I have been recalling more and more often the following words from the Holy Writ: *Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth* (1 Cor. 10. 22-24). This is what man's attitude to his neighbour should be, and we should bear this in mind particularly when we venture to enter the field of social activity. This spring I have more than once expressed my hope, in *Izvestia* included, that people who are not possessed with party spirit, people whose vision is least of all distorted by self-seeking and narrow party and national interests, will call for a constructive dialogue, for reconciliation."

Q: Your Holiness, why then have you not signed this appeal?

A: Political struggle has a deplorable peculiarity—even sound thoughts are often not properly comprehended because the person who expressed them belongs to this or that party. And then the question which arises in his opponents' mind is not "whether the thought is correct or not", but "which party stands to gain: 'our' or 'not our'". If this text had been adopted not by politicians but, say, by a meeting of the country's religious leaders or by a "round-table" conference of cultural figures, that is, people who personally sheer off political struggle, I would have probably subscribed to many of its ideas. But in the current situation it is quite likely that behind this appeal first, stand somebody's party, private interests, and, second, that they will inevitably be seen in this context by its opponents. Today many people wish the Patriarch to adopt a definite party stand. But my flock cannot be limited by a party and even a bloc. All the more so since the Church in general is turned to that depth of man's life which has nothing to do with politics. Therefore it is my direct pastoral duty to prevent politization of the life of the Church, and, of course, not to alienate anyone from Christ by my actions.

Q: But if we take this text out of the context of the political struggle and consider it from the point of view of the needs of the whole country, and not of this or that party, what would you subscribe to and which thoughts and calls you consider to be important?

A: What matters to me in this appeal in the first place is dissociation from the history, psychology and tactics of Bolshevism. In fact, it recognizes the guilt of the social radicals and, in particular, the Bolsheviks, for the failure of both Stolypin's reforms and the Provisional Government's attempts to prevent the Civil War. After the adoption of the Law on Freedom of Conscience this is, perhaps, the most important step taken by our parliamentarians on the road to freeing the life in the country from the power of materialist ideology.

It is true that many ailments of the Left-wing intelligentsia of pre-revolutionary decades and of our time are dangerously alike. What these ailments are has been shown in the well-known journals *Vekhi* and *Iz glubiny*. Much too often a radically thinking person is bewitched and carried away by the beauty and logic of unfolding his idea, and if the real development of events or real needs of the country run counter to this idea, he prefers to act according to the principle: "so much the worse for the facts". Incidentally, during my recent trip to Siberia it became particularly clear to me how poorly substantiated is the traditional conviction of the intelligentsia in the capital city that their views and interests are the views and interests of the whole country.

And, finally, I agree that proposals by various political groups should be given an opportunity to meet, to be discussed and weighed. It is another matter that many of those who put their signature to this appeal were unable to use the country's Supreme Soviet itself as a place for dialogue of "constructive forces". And that is why I am not quite sure whether they can really promote the rapprochement of various positions beyond the parliamentary walls. Though, the formation of the association of groups of deputies, called "Soglasie" (Accord—*Tr.*) gives us hope of a real cooperation. It is a very useful initiative. May God grant it to be not belated.

The April "statement of the ten" also gives us hope of appeasement of our life. But, incidentally, the statement itself actually provides for re-election of the USSR Supreme Soviet in the near future. It seems to me that the "appeal" we are discussing now is the first document of a new pre-election struggle. And, as you understand, it is not up to the Church and the Patriarch to take part in the

election campaign. If only because, as Card. Jaime L. Sin of Manila has wittily noted, when the Church contracts a "political marriage" with one of the political forces, She may well become a "widow" in the next generation. But our mission is different—to show people the way to Eternity. And if people come to us today, they trust the Church not because they expect political leadership from us, but because they find in the Church concern for their souls to which so many wounds are being inflicted today.

To be honest, I hope that some day, when they understand the Church's supra-political nature, journalists will ask me spiritual, rather than political questions. And whenever I give an interview, I entertain a secret hope to hear the question which is of paramount importance for man, the question which in the Gospel a youth asks the Saviour: *Good Master what shall I do to inherit eternal life?*

(Izvestia, May 28, 1991)

His Holiness Patriarch ALEKSY II

I Assume Responsibility for Everything That Has Happened

The events taking place in the life of the Russian Orthodox Church after the election of Aleksy II Patriarch of Moscow and All Russia are no ordinary, indeed. For the first time in many decades the formerly hardly audible voice of the Church has begun to acquire its own timbre. Entangled in the web of numerous circulars and instructions and maltreated but not subdued, she stayed with her flock throughout the harsh years in spite of anything, consoling her people, calling them to just and eternal values to the best of her abilities.

True, by far not everything was correct and smooth, but, as time has shown, the Russian Orthodox Church has managed to preserve her ideals and traditions. On June 10 she celebrated the first anniversary of the enthronement of the new Patriarch. On this occasion our correspondents met with him again to continue the conversation about current affairs—ecclesiastical and secular.

Q: Your Holiness, in Soviet times on the day of His election every Primate of the Church has been obliged to confirm that he would remain true to the 1927 Declaration of Metropolitan Sergy concerning the principles of relations between the Church and the Soviet government. You did not say these words during your election a year ago. Still, the impression is that You approve of this Declaration. What is Your attitude to it?

A: To begin with, I would not like to be considered a person who renounces it. The Declaration is part of the history of our Church. As a church man I must assume responsibility for everything that has taken place in the life of my Church: not only for good things but also for everything that was hard, deplorable and erroneous. It would be too simple to say: I did not sign it and don't know anything.

Did this Declaration help the Church in crucial days—let this be judged by history. I wouldn't like to give my assessment to these actions of Metropolitan Sergy. On that night we could only weep together with him. As far as we can judge, he was faced with the "alternative": sign it or allow the several thousand bishops who were already under arrest to be executed....

The pain he experienced at that time somehow still lives on in my heart. But looking back into

the past from the present day or simply from the point of view of historical truth, we see that Metropolitan Sergy's statement cannot be called voluntary, of course, for, being constantly under terrible pressure, he had to declare things that were far from the truth for the sake of saving people's lives. Today we can say that untruth is present in his Declaration which was aimed at "putting the Church in the right relations vis-à-vis the Soviet government". But these relations—and the Declaration clearly shows them as subordination of the Church to the interests of state politics—are not right from the point of view of the Church.

Metropolitan Sergy wanted to save the Church by this Declaration. I know that many people, who hear these words, object, believing that the Church is to be saved by Christ and not by men. It is true. But it is also true that God's help will not save without human efforts. The Universal Church is indestructible. But where is the Church of Carthage? Are there Orthodox worshippers in Cappadocia, in Asia Minor where St. Gregory of Nazianzus and St. Basil the Great gained fame? The Church in Albania was annihilated before our very eyes. In Russia, too, there were forces which wanted the same....

I think that during this year we have really managed to free ourselves from the state's obtrusive tutelage and therefore now that we stand at a certain distance from it we have the moral right to say that Metropolitan Sergy's Declaration has on the whole become a thing of the past and we are no longer guided by it.

This does not mean that we are against the state. This means that we hold that the state may err—and very gravely and sometimes even criminally—and that we have the right and duty in such cases to bear witness, before God, before our conscience, before the world, to the violation of God's truth.

Q: Indeed, it can be said that this year You have been acting in a way a confirmed "Sergian" would not. It seems it were not You whom V. Furov,

the then Deputy Chairman of the Council for Religious Affairs, referred to as one of the most loyal bishops of the Russian Church, who understood that the state was "not interested" in promoting religiosity.

A: When I was appointed bishop in Tallinn in September 1961, I was told by the local authorities that the Komsomols intended to turn the St. Aleksandr Nevsky Cathedral into a planetarium, and the Pukhtitsa Convent, scheduled to be closed by October 1, was to house a holiday home for miners. I managed to persuade the authorities that these actions were inadmissible. And then, during the thirty years of my ministry as head of the Estonian Diocese, there was not a single instance of administrative closure of churches, and the number of nuns in the Pukhtitsa Convent had doubled by 1988, growing from 80 to 160. This does not mean, of course, that I was free in my administration of the diocese and in my work in the Patriarchate. Upholding one thing, I had to concede in something else. Were there other organizations or other people who had to shoulder responsibility not only for themselves but also for thousands of other destinies and who in those years did not have to act like this in the Soviet Union?

As to the people to whom these concessions, silence, forced passivity or expressions of loyalty, allowed by the church leadership in those years, caused pain, I ask them, and not only God, for forgiveness, sympathy and prayers.

Q: Today the Church is really getting rid of the load of the past. Relations with the state are being normalized and new opportunities are being opened. Will she be able to take them or, on the contrary, will become victim of internecine strife which can lead to a schism?

A: The threat of schisms is what worries me most in the church life today. The Church and her people must possess wisdom and tolerance, and realize their responsibility. A university teacher bears responsibility before his conscience only for the fulness of the expression of truth. But a priest is obliged above all to think of what response any of his words will find in the souls of people.

The priests, who support schism for the sake of proving the "principle of the rightness" of their stand, are ready to deny the presence of spirituality in Russian society, in our Church. The more time we lose the less amenable to healing will be the nascent division with the Russian Church Outside Russia, with the parishes she opens in Russia. They are being increasingly possessed by the spirit of partisanship, that is of readiness not so much to seek the truth as to uphold the positions once occupied.

In general I should like to recall the fact that from the very outset the Russian Church Outside Russia gave a promise that as soon as the Patriarch

in Moscow gains freedom, the Synod Outside Russia would bring to his judgement all its deeds performed during the years of forced separation. Today they insist that all priests of the Russian Church should come to them for judgement and repentance. I believe, however, that it is not worthwhile judging anybody, but that all of us, including "the Karlovci" must repent. If only for their official support of Hitler and for the message sent by the Bishops' Council of the Russian Church Outside Russia to US President Johnson, in which God's blessing is invoked upon the heroic American Army, fighting selflessly in Vietnam, and victory is wished. After all, what napalm bombs burned in the jungle were not communist ideas but children. We have never made such statements with regard to Afghanistan....

I would like to say the following: the Church should not be split for political reasons. While we lived in Russia and they in America, this was only a certain division, but not yet a split. But if in one street two churches appear and in each of them the priest, instead of preaching the Gospel, will be busy explaining why his parishioners should not go to the neighbouring church—this will be a split already. There can be no "free Russian Church", "liberal Russian Church", "monarchist Russian Church" or some "Cadet" one. When society is torn by ethnic and political contradictions, the Church should be the place where different people could recall and feel the sameness of their dignity as sons of God, the sameness of their faith and God's love for us all.

Q: Among the intra-church tensions threatening the unity of the Church there is also the problem of the Union. Can it be solved through legalization of the Uniate Church?

A: As for her legalization, this issue falls within the competence of state authorities. The Union was abolished by the Council of Uniate Clergymen held in Lvov in 1946. This Council was held under a strong pressure brought to bear upon it by Stalin's administration. But it is equally doubtless that it nevertheless expressed the sentiments which were strong at least among part of the Uniate clergy. These aspirations were later compromised by the state pressure, on the one hand, and by the extremely short-sighted policy of some of our local bishops, on the other. Prior to the revolution we usually sent the finest, best-educated and most spiritual bishops to these regions. In the postwar years the bishops, whose stay in these parts was authorized by the secular administration, did not always possess these qualities....

Today the religious life in the Ukraine is not free from outside political pressure either. The question of the future of the Union in the Western Ukraine can be decided by a Council, which should be a really ecclesiastical and not a political assembly and which would not be a mere antipode of the

Lvov Council. If such voice is raised in a sober and spiritual atmosphere we will lend our ear to it.

Q: Your Holiness, what are the most important events in the life of the Russian Orthodox Church during the last year which You would like to mention?

A: The return has begun to our lost spiritual sources. As to the relationships between the Church and the state, I think they have entered a new stage, especially with the granting of the status of a juridical person to the Church. The year was very tense and extremely eventful—the Church's present-day conditions enable her to conduct ecclesiastical life in all its fulness. This includes catechization, the reopening of parish Sunday schools, charitable activity, the Church's work in hospitals, homes for the aged and places of confinement. And also the revival of dozens, hundreds and even thousands of the churches that are being returned to us. Restoration of these mutilated and defiled churches is a complex process but it inspires us with optimism nevertheless.

To be sure we are confronted with many difficulties. A great deal has to be started from scratch. Here are just a few examples to illustrate the point. During my stay in the Novosibirsk Diocese I consecrated the foundation of six new churches. Today such construction is going on practically everywhere. A church will be erected in Moscow in honour of the Millennium of the Baptism of Russ, and the Cathedral of the Kazan Icon of the Mother of God will be restored in Red Square. In 1988 there were 45 functioning churches in Moscow, today there are 130 already. However, many of them are in such a state that they practically have to be built anew. And where are real masters, architects and builders to be found who could erect a truly canonical church? Alas... The secrets and traditions of the craft have been lost. This art has to be revived. But for the time being it appears that we cannot do without foreign firms' assistance. Say, the Cathedral Church in honour of the Millennium of the Baptism of Russ will in all probability be erected with the help of the firm building a vast Orthodox cathedral in Belgrade which is to be dedicated to St. Savva.

Q: The country's transition to the market inevitably aggravates people's hardships. It would be interesting

to know whether the Church supports the new economic policy.

A: A return to the market—precisely return and not transition—will take place in Russia, too. Naturally, the Church will see if this return does not turn into a heavy road-roller passing over human destinies. We will support and perhaps even take part later in establishing social protection systems. We should not forget the experience of socialism, of the European, if not the Soviet, type.

Q: In conclusion, allow me to ask You the following question: the Western press has reported that Patriarch Aleksy's health has deteriorated of late. Indeed, You have to travel a lot across the country, celebrate Divine Liturgies, meet with people. How do You endure such loads?

A: Thanks be to God, I do not complain of my health so far. There are so many things to do, and there is no time to be sick. Indeed, during the last year I have visited 15 dioceses. I have

been to the Ukraine, Moldova, Karelia, Estonia, and various regions of Russia, meeting hierarchs, representatives of the public, believers, young people. Conducted more than 200 divine services....

Now I am going to have a rest for ten days and after that will immediately leave for Byelorussia and then for Kostroma, Nizhni Novgorod, Vladimir, Yaroslavl, Kolomna, Leningrad and Valaam. Believers are glad to see their Patriarch and I am glad to meet them.

Such dynamic life style helps me to maintain the ability to celebrate Divine Liturgies and conduct other divine services. I draw strength for myself and my ministry in this.

I must admit that sometimes I would rather have some rest, stay alone for some time with nature and myself. Formerly, during my vacations I used to roam Estonian forests, making up to 30,000 steps a day. Unfortunately, I cannot afford this now, being constantly busy. Still I hope that I'll find an hour or two for walks, and for reading ecclesiastical and secular literature....

*Interviewed by G. ALIMOV
and G. CHARODEYEV*

(Izvestia, June 10, 1991)

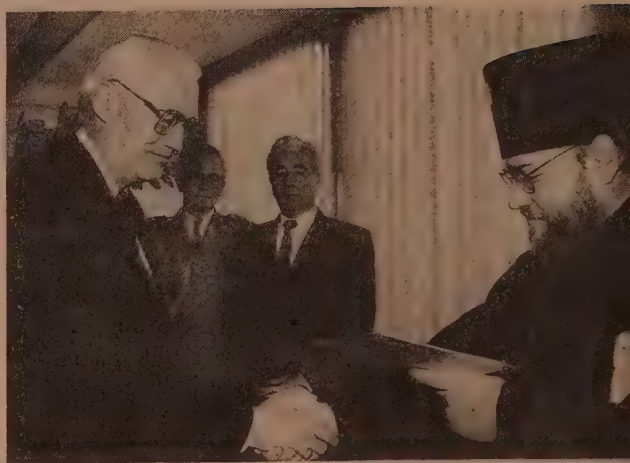
Patriarchal Award

Our journal (No. 5, 1991) already published information on the charity donation to the Russian Orthodox Church from the German Ministry of Defence, which was received in Moscow by His Holiness Patriarch Aleksy II of Moscow and All Russia. These were medicines, medical equipment, clothes, foodstuffs and over 200 transport vehicles from the Bundeswehr reserve stocks.

On April 29, 1991, at the German Ministry of Defence, on behalf of His Holiness Patriarch Aleksy of Moscow and All Russia, Archbishop Longin of Düsseldorf presented a patriarchal award—the Order of St. Vladimir, 1st Class—to Minister of Defence Gerhard Stoltenberg.

Presenting the award, Archbishop Longin, on behalf of His Holiness Patriarch Aleksy II, expressed gratitude to the German Government and to Dr. G. Stoltenberg personally for the humanitarian aid to the Russian Orthodox Church. This generous gift is also of moral value, Archbishop Longin stressed, for it is a sign of reconciliation and testifies to friendly relations between our two countries.

The Minister of Defence thanked His Holiness Patriarch Aleksy for the high church award. It is with a feeling of joy, he said, that the Federal government notes the opportunity offered today to the Russian Church to open new churches and monasteries, and also to take part in acts of charity. We are glad, the Minister said, that we have been able to help millions of believers in the Soviet Union, who remained true to their Church and even in the time of trial confessed Christ. Dr. Gerhard



Archbishop Longin of Düsseldorf presenting Patriarchal award to Dr. Gerhard Stoltenberg, German Defence Minister

Stoltenberg asked to convey his best wishes to His Holiness Patriarch Aleksy II.

The ceremony of the presentation of the award was attended by high-ranking representatives of the German government, Ministry of Defence and the Bundeswehr.

The Church Becomes a Juridical Person

On May 30, 1991, at the RSFSR Ministry of Justice, a certificate on the registration of the Civil Statute of the Russian Orthodox Church was handed to His Holiness Patriarch Aleksy II of Moscow and All Russia. Thereupon our Church acquires legal status, i. e., becomes a juridical person in accordance with the new Law on the Freedom of Conscience and on Public Organizations. An end has thus been put to the 73-year-long period in the course of which the Russian Orthodox Church, as well as other Churches and religious associations, was not recognized a juridical person by the Soviet state, and consequently was not viewed as a legal entity.

Gone are the years when the 1918 Decree on the Separation of the Church from the State and of the School from the Church, which established this order of things, was used for putting pressure on the Church, and for her systematic destruction. Life itself was gradually eliminating its regulations: parishes, religious associations and centres opened bank accounts, got their own seals, owned property, all of which is what actually makes a juridical person. But it is only today that the Russian Orthodox Church acquired the status, and hopefully forever.

"Estimating the important role of the Russian Orthodox Church in the history of our state at its true worth," N. Fyodorov, RSFSR Minister of Justice, noted, "we must admit that state-Church relations have far from always been developing smoothly.

"Today, parting not only with a vulgar form of socialism,

but also with atheism as a state policy, the Church is again taking a worthy place in society. We consider freedom of conscience as a natural and inalienable right of man, and, with all means the state has at its disposal, will defend this right.

Handing in the registration certificate No. 1, the Minister stressed that the priority testifies not to the state's attitude but to the personal stand of the ministerial staff who believe Orthodoxy to be the main confession of the citizens of Russia. Asked by journalists what religion he confessed, the Minister said that he had been baptized as an Orthodox Christian.

In his reply His Holiness the Patriarch said that in the course of her millennial history the Russian Orthodox Church has always striven to be with the people, sharing their joys and sorrows. Today justice triumphs. We are faced with great tasks of participating directly in the process of spiritual and moral revival of the life of our society.

The Russian Church, he noted, is being faced with a number of issues connected with the claims put forth by communities of certain confessions (Roman Catholics, Protestants, Russian Orthodox Church Outside Russia) on the property which historically belonged to our Church but was expropriated by the state after the Revolution. It is to be hoped, His Holiness said, that the issues will be solved with due justice on the basis of the new legislation.

Services Conducted by His Holiness Patriarch ALEKSY II

On May 1, 1991, Mid-Pentecost, His Holiness Patriarch Aleksy consecrated the Church of the Dormition of the Mother of God in St. Nicholas's Ugreshsky Monastery in the town of Dzerzhinsky, Moscow Region, and celebrated Divine Liturgy, assisted by Bishops Herman of Philadelphia and East Pennsylvania and Arseny of Istra. During the Liturgy His Holiness ordained reader Sergei Kostin deacon. After the Liturgy His Holiness the Patriarch conducted a moleben with the lesser blessing of water and a festal procession. His Holiness congratulated the congregation on the feast and the revival of the ancient cloister founded in the 14th century.

On August 20, 1380, Orthodox Prince St. Dmitry Donskoi set off for the Battle on the Kulikovo Plain. Crossing a forest, he saw an icon of St. Nicholas on one of the trees. Perceiving this as good omen, he gave a promise to found a monastery on this spot if he emerges victorious. And so, after the battle on the Kulikovo Plain the St. Nicholas Monastery was founded. It was closed down after the Revolution.

On May 5, Fifth Sunday after Easter, of the Samaritan Woman, His Holiness the Patriarch celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany, assisted by the Primate of the Finnish Orthodox Church, His Grace Archbishop Ioann of Karelia and All Finland, Archbishops Valentin of Korsun and Sergy of Solnechnogorsk; Bishops Herman of Philadelphia and East Pennsylvania (the Autocephalous Orthodox Church in America), Arseny of Istra, Viktor of Podolsk and Arkady of Magadan and Kamchatka. During the Liturgy His Holiness ordained reader Vladimir Kukushkin deacon.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker from Mira in Lycia to Bari, His Holiness Patriarch Aleksy celebrated Divine Liturgy in the Patriarchal Cathedral, assisted by Archbishops Irinei of Rovno and Ostrog and Valentin of Korsun; Bishops Aleksandr of Riga and Latvia, Arseny of Istra, Viktor of Podolsk and Nikon of Ufa and Sterlitamak. All-Night Vigil was conducted on the eve. During the Liturgy His Holiness ordained reader Konstantin Kobelev deacon. After the Liturgy His Holiness Patriarch Aleksy conducted a moleben and congratulated the congregation on the feast.

On May 24, Apodosis of the Feast of the Ascension of the Lord, and the Feast of Sts. Cyril and Metho-

dus, Equal to the Apostles, His Holiness Patriarch Aleksy celebrated Divine Liturgy in the Dormition Church of the Bulgarian Metochion in Moscow, assisted by Bishops Niphon of Pilippopolis (Antiochian Patriarchate) and Arseny of Istra, as well as Archimandrite Gavriil, the dean of the Metochion (Bulgarian Patriarchate) and clerics. During the Liturgy His Holiness ordained deacon Aleksy Potokin priest, and reader Igor Fyodorov—deacon. After the Liturgy His Holiness the Patriarch conducted a moleben. Following the divine service His Holiness met with V. Velchev, Bulgarian Ambassador to the USSR, and I. Lukin, Chairman of the Proletarsky District Soviet of Moscow.

On May 26, the eve of the Feast of the Holy Trinity, His Holiness Patriarch Aleksy conducted Lesser Vespers in the Trinity Cathedral of the Trinity-St. Sergy Lavra with the reading of the akathistos to the Life-Bearing Trinity. He was assisted by Archbishop Irinei of Rovno and Ostrog, Bishops Arseny of Istra, Viktor of Podolsk, and Nikon of Ufa and Sterlitamak. After the akathistos His Holiness met with Prof. A. Logunov, Rector of Moscow State University. During All-Night Vigil and Divine Liturgy celebrated on the following day His Holiness Patriarch Aleksy was assisted by Bishops Arseny of Istra and Viktor of Podolsk. During the Liturgy His Holiness ordained two brethren of the Trinity-St. Sergy Lavra: hierodeacon Ioasaf Podgorov — hieromonk and monk Onufry Kozlov hierodeacon. After the Liturgy, Sunday Vespers was conducted with the reading of kneeling prayers. It was followed by a festal procession. His Holiness congratulated the Lavra brethren and all pilgrims on the Feast of the Holy Trinity.

On May 27, Holy Spirit Day, His Holiness Patriarch Aleksy celebrated Divine Liturgy in the Church of the Holy Spirit at the St. Daniel Cemetery, during which he was assisted by Metropolitan Amphilokhy of Montenegro-Maritime (Serbian Patriarchate) and Bishop Arseny of Istra. During the Liturgy His Holiness ordained deacon Mikhail Vishnevsky priest, and reader Yevgeny Udoloi—deacon. After the Liturgy His Holiness the Patriarch conducted a moleben and led a festal procession. It is for the first time in the history of the Church of the Holy Spirit that a patriarchal service was conducted there. After the divine service His Holiness congratulated the congregation on Holy Spirit Day.

A Martyr's Crown

On May 28, 1991, the 400th anniversary of the martyr's death of the Orthodox Tsarevich St. Dimitry, His Holiness Patriarch Aleksy of Moscow and All Russia conducted a moleben to Tsarevich Dimitry at his tomb at the Cathedral of St. Michael the Archangel in the Moscow Kremlin. And a week and a half later, on Saturday, the eve of the Sunday of All Saints Who Shone Forth in the Land of Russia, the litiya was conducted at all our churches, with the blessing of Patriarch Aleksy, for archpastors, pastors and faithful children of the Russian Orthodox Church who had died a martyr's death in bondage for their faith and the Church in the years of severe persecution.

The feat of martyrdom is justifiably considered by the Church the loftiest one: it demonstrates to the world with utmost force the spiritual victory over corruptibility, the token of which was Christ's Resurrection. The Greek word "martyr" means literally "witness": with their martyrdom for Christ the saints witnessed indubitable victory over death.

The Orthodox Tsarevich Dimitry, the son of Ioann the Terrible was villainously murdered at the age of nine, falling victim to the struggle for the throne. Having suffered at an age when, it seems, one cannot yet speak of sanctity or vice, of feats and fasts, or of spiritual negligence, he witnessed to the fact that *a blameless life is ripe old age* (Wisd. 4.9).

By receiving the soul of the righteous one in His Heavenly Mansions, the Lord, as it were, reminded those still living: sanctity is not to be measured by years. "It is not fortuitous," His Holiness said at the Cathedral of St. Michael the Archangel, that the church at the First City Hospital in Moscow was consecrated in honour of Tsarevich Dimitry. Through the feat of the child-martyr Christ's Church showed us that in our brief life we should be merciful, should serve our neighbour, preparing for Life Eternal—*because the days are evil* (Eph. 5.16)."

It was quite recently that the Church of the Orthodox Tsarevich Dimitry was newly consecrated by His Holiness the Patriarch; it has become the first hospital church reopened in the years when our society is recalling the commandments of Truth and Goodness. Divine service at the Cathedral of St. Michael the Archangel (the first in the past seven decades) was attended by sisters from the community of charity revived at the church of Tsarevich Dimitry, who, by their daily labours show that the feats and prayers of saints are not in vain in our Motherland up till now.

Following the moleben to the Orthodox Tsarevich Dimitry His Holiness Patriarch Aleksy conducted a panikhida for the Russian princes entombed at St. Michael's Cathedral and also for those who died a violent death in the years of trial and for whom the litiya was conducted in all our churches on June 8.

Prayerfully commemorating the faithful children of the Orthodox Church buried at St. Michael's Cathedral and far beyond its walls His Holiness said: "It is our history, we must not forget it. It is on the historical experience of our people that we can build its present and its future."

The martyr's crown of the Orthodox Tsarevich Dimitry, as well as the feats of All Saints Who Shone Forth in the Land of Russia formed the soil on which thousands of new saints grew in this tragic 20th century of ours, and many of them, in their turn, received martyr crowns at the hands of their persecutors. In early Christian times the Bloodless Sacrifice was offered on martyr's coffins. And since our people may find in its history, distant and not so distant, models of true Christian witnessing, a way to a pious Christian life will be revealed to us, the life in which acts of mercy and love, and compassion for our neighbour are to help us in gaining the Holy Spirit.

E. VIKTOROV



Trip by His Holiness Patriarch ALEKSY II to Siberia on May 11-17, 1991

Speech Delivered to the Academic Community of Akademgorodok,
Novosibirsk, May 14, 1991

At a meeting of the Patriarch and scientists it is difficult, of course, to avoid a talk about relationships between religion and science. Today nobody will counterpose in earnest the results of scientific and religious cognition, but for all the development of mutual understanding between scientific and religious world views, we should not lose sight of the fundamental difference in the methodology of these two ways of human contact with Truth.

The ideal of classical science divides the world into three parts: the object—that which is to be studied, the subject—one who conducts the research, and the instrument—that with the help of which the object is studied in a way that reveals to the subject the property of interest to the latter. In various cases a theory, a mathematical model and the language of description itself serve as the instrument. The border between the subject and the object can be obliterated to the extent that the very fact of the subject's presence already alters the object of study or research (as is the case in the physics of the microworld, for instance). But one thing remains immutable: man transforms the external world to make it reveal its mysteries to him. As to the subject, it strives to become absolutely "objective", to become like a mirror in which the world is reflected "as it is in reality": the less there is anything that is subjective, human, inimitable, personal in the researcher, the more scientific and "objective" the result.

In principle, any researcher should be replaceable by another one. An American and a Soviet physicists may differ in all their personal qualities. They may have different political opinions, faith, hopes, worries and attachments or interests, but at their place of work, in their results, they should be interchangeable or inter-replaceable.

In the object of study everything that is original, individual, is also declared special, attendant, fortuitous and subject to abstraction. Both the subject and the object of research should be liable to reproduction.

Over this century methods of scientific abstraction are being searched for in the field of humanities, methods which would not kill the individual, inimitable and special, but the method of the classical school, just as that of modern science, remains the same.

That is why, as many Russian religious thinkers pointed out, the idea of socialism as a rational scientific restructuring of the entire human life and the life of society was bound to develop into a total war against man and nature. If the theory perceives man as a representative of a definite class of objects,

politicians will lose no time in making their conclusions concerning "cogs", "drive belts" and the "human factor".

Today we see the results of such socialism, which in the post-revolutionary years was perceived not as a special programme of social reforms, but as a sweeping transformation of the whole life on a cosmic scale.

However, among these results I also count my meeting with you and the opening of an Orthodox church here in Akademgorodok, the heart of Siberian science. For if thirst for spirituality, humaneness, extra-scientific comprehension of man's mystery has awakened in you, this means that the socialist experiment, this astonishing phenomenon of a passionately emotional attitude to what in effect is a purely rational scheme, has aroused in the very citadel of positivism, in students of natural sciences, awareness of the fact that a rationalist understanding of man and the world cannot be absolutized. This means that all of us have become convinced that man, his freedom and calling cannot be fit into the Procrustean bed of the rational theory and of the reckless practice of its realization in inhuman pragmatism.

It is to be hoped that today the spiritual perception of man will be inherent in all parties and national movements, and pragmatism of any origin will no longer ruin the destinies of people and the country.

Where the mystery of man shows through, there the mystery of faith also reveals itself, for the triple formula "the subject-the object-the instrument" loses sense in the spiritual sphere.

The object of research here is God, but in His transcendentality He cannot be an object of experiments and human manipulations. He becomes cognizable only if He reveals Himself in our souls. *The kingdom of God is within you* (Lk. 17.21), said Christ, thereby pointing to us where the field of spiritual research should be looked for. And He also prompts us the method of search: *Blessed are the pure in heart: for they shall see God* (Mt. 5.8). These words contain the essence of Christian gnosiology. Purifying his heart man allows Truth to reveal itself in him. But changing oneself is a more difficult task than external changes. Sages of old say that an imperfect man looks for what he lacks outside himself, whereas a wise man—within himself. Christ says about the Kingdom of God, about which it has already been said that it is within us: *the kingdom of heaven suffereth violence, and the violent take it by force* (Mt. 11.12). Where the effort is directed within oneself, towards a moral choice, there not only man's

intellect is involved but also his will, and where there is a will there personality also manifests itself.

Orthodox theology says that two wills work within man. One is a natural one, which from the outset attracts man to Truth, to God, to Goodness, the second is personal or individual will. When these two wills diverge, sin is born. The meaning of Christian asceticism, humility and obedience is an active effort to bring one's own hypostatic, individual will to concordance with the natural-human will and the will of God.

Perfecting himself in acts of charity and faith, man becomes open to the effect of the Divine Spirit of Love. "The similar is cognized through the similar": a person who actively does good fathoms the real *raison d'être* more quickly than one who only complains of circumstances, fate and people who surround him.

Now, I hope, it becomes more clear why the Church speaks not about the knowledge of God but about faith. Knowledge is impersonal. Faith is always a choice, is always a manifestation of individual, personal position. In other words, faith is man's self-determination as personality in the face of new knowledge. In a scientific experiment I can be replaced by a colleague. In the feat of self-determination and faith I am absolutely responsible, and no one can make a choice instead of me. Therefore, the opening of the church here is an eloquent symbol of the return of genuinely human values to our life.

I hope we will understand that in spite of all the present pluralism, one cannot think anything of man, nor allow to do everything with him. In his anti-Utopia "1984", Orwell used the concept "crime-of-thought". I want to say in quite a different context that, from the point of view of the Gospel, there are thoughts that are criminal: *Ye have heard that it was said by them of old time, Thou shalt not kill. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment* (Mt. 5.21-22), says Christ. It is a sin to

deny another person the right to freedom, the right to personal existence and, if you like, the right not to understand another person.

It is a sin to see in man less than he really is. I do not say anything now about certain theories which refuse to see man's freedom, his spirituality, his God-like ability to create.

In the Middle Ages the Church combatted heresies with their false theories of God. In the 20th century it fell to our lot to combat "heresies" with their blasphemous theories of man. And whenever the life of the Church was disturbed by heresies, Orthodoxy emerged victorious if the first reaction of heart's rejection was followed not only by a gradual, thoughtful and prayerful comprehension of the fundamentals of Orthodoxy, but also by a rational knowledge of heretical teachings. In other words, the result of events depended on the Orthodox intellectuals, who, for the most part came from the monastic milieu, of course.

Today, too, the Church overcomes difficulties only in alliance with the thinking forces of Russia, thereby narrowing the abyss that formed between them as a result of Petrine reforms. After the revolution city churches were filled with intellectuals who eventually understood the meaning of the eternal values of the Gospel and Orthodoxy. This was followed by physical annihilation of both the flower of Orthodoxy and the finest representatives of the intelligentsia. Atheistic propaganda did everything it could to divide us. Today intellectuals are not only learning to speak of God, but also to pray to Him.

I make bold to say that Russia's destinies largely depend on how our relations will develop. Will the intellectual, having hardly crossed the threshold of the church and looked around, begin to assert that the road to the "common European home" lies through adoption of Western Christianity? Will the Russian intellectual understand that Orthodoxy is not only the past but also the future of Russia?

Extracts from Public Utterances by His Holiness Patriarch ALEKSY II

From the Speech Delivered
at the Novosibirsk Regional
Executive Committee,
May 15, 1991

Today numerous attempts are being made to divide the Church. A strong expansion is felt on the part of the Roman Catholic Church. It started in the western regions of the Ukraine and then began to be felt also in the eastern Ukraine and in Russia: in Siberia and the Far East. The Catholic Church has invested big capital into this activity: under plausible pretexts of humanitarian assistance the Orthodox are being

persuaded to embrace non-Orthodoxy. This danger should be countered.

As for the Uniate problem, we recognize the Greek Catholics' right to existence, but believe that in each individual case it is up to the community to decide on this issue: if the majority wishes to remain Orthodox—the church in question remains with us, if the majority are the Uniates—it is handed over to them. But the majority should show concern for the minority, assigning a second church for them or giving them the required time to conduct divine services at their own church. But what we had in fact were forcible seizures of Orthodox churches. In the course of tripartite (the Uniates, the Catholics and the Orthodox) talks

understanding was reached only with regard to eight parishes, but after that representatives of the Union quitted the commission, interrupting the dialogue.

Allow me to cite excerpts from the statement of the joint commission on theological dialogue between the Orthodox Churches and the Catholic Church, adopted in Freising on June 6-16, 1990: "The term *Union* denotes the desire to achieve unity in the Church through a split of Orthodox communities without taking into consideration the fact that the Orthodox Church is a Sister-Church offering grace and salvation. Therefore we reject the Union as a means of achieving unity: it runs counter to the common tradition of our Churches... Any intention to attract worshippers of one Church to another, which is called proselytism, should be excluded as a distortion of pastoral activity". Alas, these understandings are not implemented in practice.

Voices are being raised to the effect that all Catholic parishes on the territory of Russia should be opened again. But the composition of the population has changed. For instance, on the Volga some regions were populated by Germans, a part of whom professed Catholicism. Today there are no Catholics in the Volga area. For whom and for what purpose then will these churches be re-established? Clearly, to preach Catholicism among the Orthodox population.

Polish Roman Catholic churches are also being revived in Siberia. Although the Catholic communities are very small in that region, the forces that are being sent there are great. Recently Catholic bishops have been assigned to Moscow, Novosibirsk, Karaganda and three bishops to Byelorussia, in spite of protests. Today there are already 26 Catholic bishops in the Soviet Union, the latest appointments being from among the Jesuit Order. I think that in the near future we shall witness intensification of the Catholic expansion in Siberia, facts of proselytism among the Orthodox population.

Expansionist attempts are also being made on the part of Protestant communities as well as attempts to revive paganism.

The Russian Church Outside Russia, founded in 1922 by representatives of the hierarchy, the clergy and the flock, who after the 1917 revolution went abroad, did not manifest any noticeable activity for many years and was believed to be rather weak materially. Today it actively attempts to implant its parishes on the canonical territory of the Moscow Patriarchate, and its representatives establish contact with local government bodies, promising them generous material assistance for restoration of monuments of the past or for their social projects. If these parishes are formed, this will lead to confrontation among the Orthodox population in this country.

On more than one occasion we extended a hand of reconciliation to the Russian Church Outside Russia, realizing the fact that her members are our brothers in blood and faith, and suggested to them to work together for the spiritual and moral renewal of the Russian people. Alas, our hand always stayed hanging

in the air. We do not put forward any preliminary terms to the Russian Church Outside Russia. It is they who put forward four terms:

The first. To renounce the 1927 Declaration of Metropolitan Sergy. In those years many clergymen were subjected to repressions. To show that the Church is not a political enemy of the authority, Vladyka Sergy adopted this Declaration, which was called upon to help preserve the church structure. The Declaration says among other things: "We want to be Orthodox and perceive the Soviet Union as our Motherland, whose joys are our joys and whose sorrows are our sorrows." The Karlovci allege that Metropolitan Sergy believed that the joys of the Church and of the atheistic state are the same, whereas Metropolitan Sergy spoke not of the atheistic state but of the Motherland—Russia, with whom the Church really shares the same joys, the same sorrows and the same destiny.

The second. Canonization of new Russian martyrs who have suffered in Soviet times. This process is going on in our Church: in particular, material has been prepared for canonization of Metropolitans Vladimir Bogoyavlensky († 1918), and Veniamin Kazansky († 1922). Material is being studied relating to the life of Princess Yelizaveta Fyodorovna who, after her husband's murder, devoted all her life to the service of God, founding the Sts. Martha and Mary Convent.

The third. Refusal to participate in the ecumenical movement. It should be said with full responsibility that as we participate in it we do not waive a single Orthodox dogma; on the contrary, we have always borne witness to the truth among the non-Orthodox. It should be said that this movement has made a sizeable contribution to the prevention of the threat of a nuclear catastrophe, promoting, in the period of the cold war, human contacts which were maintained among Christians representing various confessions. The Russian Orthodox Church's participation in the ecumenical movement in the difficult 1960s helped us: the whole Christian world learned about us and about our situation. Can we say to our brothers now: our Church is free today and so there is no need for us to maintain contact with you anymore?

The fourth. Public penitence by every hierarch and every clergyman for belonging to the Moscow Patriarchate.

The Russian Church (the Moscow Patriarchate) has confirmed her loyalty to Orthodoxy by the blood of martyrs. And who pose as our judges today? Those who stayed beyond the ocean for many years in complete safety. They did not come to our country during its toughest years to share the heaviness of the cross with us....

Should we even comply with and fulfil these terms, there probably will be new ones, for the Russian Church Outside Russia simply does not want to lose her selfness, does not want to dissolve in the Russian Orthodox Church and serve the people together with us.

**From the Interview Given
to a "Tomskiye pravoslavnye vedomosti"
(Tomsk Orthodox Gazette) Correspondent,
May 13, 1991**

There are people who attempt to introduce politics into the Church. The Church should not participate in political, party struggle. It has been repeatedly stated already that when individual clergymen come up with various "programmes" at political meetings, these are always their own, and not the Church's, programmes: they have no right to speak on her behalf.

A clergyman cannot belong to this or that party for in that case he will not be unbiased with regard to his own flock. A pastor should be equally attentive to people of any political opinions, and his heart should be open to each parishioner.

**From the Oration Delivered
in the Dormition Church in Biisk,
May 12, 1991**

In this parish charitable practice and catechization are being revived. Today these are indispensable forms of church service. But the common, church prayer remains the main thing. This involves participation in Sacraments, in Divine Liturgy during which the Bloodless Sacrifice is offered for all and for everything. We should draw strength in church prayer in order to transform the world.

There is such theological concept as "Liturgy after Liturgy." During Divine Liturgy we partake of the love of God. And we should carry love to the world, sowing seeds of goodness, truth and mercy.

**From the Oration Delivered
During the Laying of the Foundation Stone
of a Chapel in the Village of Srostki,
the Birth-Place of Vasily Shukshin,
May 12, 1991**

When I saw the native parts of Vasily Makarovich Shukshin today, I understood why he so loved Nature and extolled it. A careful, solicitous attitude to Nature is one of our many tasks.

It has been pleasant to learn that Orthodox traditions will be revived here, in the Altai. Orthodoxy is our original faith which brings enlightenment, cultivates charity, goodness and an honest, conscientious attitude to labour. The Orthodox Church sacredly preserves her traditions. Despite the difficulties that fell to her lot, she has kept them, and that is why the eyes of many representatives of society are turned to the Church today.

**From the Oration Delivered
After Divine Liturgy Celebrated in the Tomsk
Cathedral of Sts. Peter and Paul,
May 13, 1991**

A church of God is a school of piety for everyone of us: we hear in it the word of God, edifying us and indicating the way charted by our Lord and Saviour Jesus Christ, Who is *the way, the truth, and the life* (Jn 14.6).

I have heard the words said about Siberia: blessed holy places. A special meaning is put into them. Zealots of faith and piety, our Russian missionaries performed their feats in Siberia; many clergymen, loyal to their faith suffered here without any guilt, being subjected to repressions in the harsh years. This land is sanctified by many prayers and many ascetic feats. Today church life is being revived in it. The once wrested, desecrated and defiled churches are being returned to become again the places where God's service is performed and where piety is cultivated. May the brief span of the life's path, granted to us for unfolding in God, be adorned with good deeds as a witness of Christ's Truth.

**From the Oration Delivered During
the Consecration of the Church
of St. Aleksandr Nevsky in Novosibirsk,
May 15, 1991**

A great deal is associated in my life with the name of Orthodox Prince St. Aleksandr Nevsky. In the Tallinn Diocese, which I headed for 25 years, the cathedral church is consecrated in his honour. The Leningrad Trinity Cathedral of the St. Aleksandr Nevsky Lavra was the church in which I conducted services more often than in any other church. The Lord granted it to me to return the relics of Orthodox Prince St. Aleksandr Nevsky to this cathedral from a museum. Today here, in Siberia, we shall consecrate a church in the name of Orthodox Prince St. Aleksandr Nevsky. We believe that his prayers, his intercession before the Lord, his patriotic feat and service to the Motherland will also inspire us again to the service of the Church of Christ and our people. Let us offer up our common prayers to God, beseeching Him that the second consecration of this church, which takes place on the same day, exactly 91 years after the first one, should grant it a long life.

**From the Speech Delivered
at the Reception Held in Novosibirsk,
May 16, 1991**

I have not felt myself as a guest in Siberia. In the first place because I am not only the Patriarch of Moscow but also of All Russia. Second, thanks to the warmth and cordiality with which I have been surrounded at these days. Siberian hospitality generated a special feeling of closeness to those people with whom we have been praying together, meeting and talking. I have discovered Siberia for myself. I have pictured it differently, harsh.

Today, when attempts are being made to separate us we should display courage and pool our efforts. There lies the salvation of Russia, of our Motherland.

Welcoming Address
by Bishop TIKHON of Novosibirsk and Barnaul
Delivered at the Cathedral of the Ascension in Novosibirsk,
May 16, 1991

Your Holiness, using the well-known words from church canticles, we exclaim: Exulting is the city of Novosibirsk, and the whole of church Siberia is jubilating together with it! The Lord, who directs man's steps, has sent You, Your Holiness, to the land of Siberia, so that we, children of the Russian Orthodox Church and Your spiritual children, could pray together with You and receive Your primatial blessing.

It is for the first time in the history of the Russian Church that the Patriarch of Moscow and All Russia visits the land of Siberia, it is for the first time that the Orthodox people of Siberia welcome the Patriarch of All Russia in their land, and it is for the first time that the words: "Your Holiness Vladyka, bless us!" resound in Siberian churches.

Rejoicing at the arrival of Your Holiness, Siberian archpastors, pastors and all faithful children of the Russian Orthodox Church express their belief and hope that through Your prayers and cares the All-Merciful Lord will strengthen and expand Orthodoxy in Siberia, maintain church unity here, multiply the number of churches, establish monasteries and theological schools and fill people's hearts with peace.

The Orthodox enlightenment of the peoples of Siberia began some four centuries odd ago. Following the Saviour's commandment: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Mt. 28.19), missionaries of the Russian Orthodox Church came to the Asiatic part of Russia, and the word of the Lord's truth resounded in the Siberian land. And, as Mikhail Lomonosov wrote later, Russia's might began to be augmented by Siberia. Siberia rapidly and firmly became part of the Russian state, because the establishment of Russian statehood in the vast expanses of Siberia was preceded by the Orthodox enlightenment of Siberian peoples, as was pointed out by the famous Kamchatka missionary, later Metropolitan Nestor Anisimov († 1962) of Novosibirsk and Barnaul.

In 1620 His Holiness Patriarch Filaret († 1633) of Moscow and All Russia established archbishopric in Siberia and did much to promote the preaching of the Gospel in that land. His successors—Their Holinesses the Patriarchs of Moscow and All Russia in the 17th-20th centuries did not leave the Siberian flock without their care either. And You, Your Holiness, their successor, have seen our church needs Yourself and now know how much is still to be done to revive the Orthodox spiritual tradition, culture and the Orthodox life style in Siberia. Here, to quote the Gospel, *the harvest truly is great, but the labourers are few*. Therefore, we ask Your Holiness to pray to the Chief Shepherd our Lord Jesus Christ, beseeching Him to send labourers for His harvest, to help revive theological seminaries and schools—the breeding-grounds of spiritual education in Siberia.

The land of Siberia is under the grace-filled protection of the Most Holy Mother of God, Who lavished Her grace on Siberia and its Orthodox population through Her miracle-working icon called Abalatskaya and also through other highly venerated icons. We ask Your Holiness to offer up Your primatial prayers to the Zealous Intercessor for Christendom, so that in future too She would cover the land of Siberia with the Veil of Her Grace, keeping it in peace and prosperity.

The Siberian land has won fame through ascetic feats of God's saints: Innokenty († 1746) and Sofrony († 1771),

Bishops of Irkutsk Ioann († 1715), Filofei († 1727) and Pavel († 1770), Metropolitans of Tobolsk St. Simeon († 1694) the Righteous of Verkhotura, St. Vasily († 1602) of Manga-zeia the Martyr, St. Makary Glukharev of Altai († 1847), St. Daniil the Righteous of Achinsk, Blessed Starets Feodor Kuzmich and Blessed Domna both of Tomsk, Metropolitan St. Makary Nevsky († 1738) of Altai, and many other Siberian zealots of faith and piety. The synaxis of Siberian saints forestands the throne of God and rejoices, seeing that Orthodox Siberians remember the names, ascetic feats and spiritual behests of their saints.

In the 20th century Siberia became known to the whole world as Russian Golgotha, as a place of the Lord's special harvesting which brought forth the fruit of Christ's salvific sowing to its Heavenly Lord. It is here that by their martyrdom a great many archpastors, pastors, monks and pious laymen of the Russian Orthodox Church demonstrated their firm faith in Christ. They consecrated the Siberian soil with their blood, sweat and tears. It was here that the flower of our country: the clergy, intellectuals and ordinary people received wreaths of glory from the Lord.

Your Holiness, You have visited a number of Siberian cities—Barnaul, Biisk, Tomsk and Novosibirsk. You have prayed in old churches of the Novosibirsk Diocese and consecrated new churches, blessed the Siberian flock, talked with the clergy, and edified worshippers. You, Your Holiness, met in Siberia with ordinary people, and with men of science and culture. You have got in touch with problems of ecclesiastical and public life and now Siberia has become still closer to Your heart. Our difficulties, cares and worries have been revealed to You.

At all difficult times of political discord and economic dislocation the peoples of our Motherland turned hopefully to the Primate of the Russian Orthodox Church, because they have always been grieving and praying for the Russian land.

Today we live at a time of spiritual renewal of our Motherland. And now, as never before, we, faithful children of Your Holiness need Your blessing, Your primatial prayers, Your care for our souls, our churches, Siberian monasteries, theological schools, parish schools for children, for church publishing activity, for peace among the peoples inhabiting the Siberian land, for asserting Orthodoxy in Siberia. Today the Siberian God-loving flock turns its eyes to Your Holiness and reposes hopes in Your help and prayers.

By His most glorious Ascension, which we celebrate now, our Lord Jesus Christ brought joy to His disciples. You, the Primate of the Russian Church, have brought us joy by Your first visit. *This is the Day which the Lord has made; we will rejoice and be glad in it.*

We rejoice and thank Your Holiness and are asking again for Your prayers for the Siberian land, for the people of God and for firmly establishing the Orthodox faith in this holy land. We unanimously wish You, our Great Lord and Father, Angel of the Russian Church, God's unceasing help in fulfilling the extremely hard primatial ministry as well as good health and longevity.

Your Holiness! Your first visit to Siberia is a new page in the history of the Russian Orthodox Church. It will remain for long in our memories. We wish You many and good years!

In the Land of Siberia

"Revival", "restoration", "return" — these words were used most often by His Holiness Patriarch Aleksy II in his utterances during his recent trip to Siberia. Incidentally, these words are heard more often than others when we speak about church life in this country in general.

For the First Time in Siberia

On May 13 His Holiness Patriarch Aleksy blessed the foundation stone of a chapel to be built on the site of the Tomsk Trinity Cathedral Church destroyed in 1930. Today this central square in Tomsk is still called Revolution Square. But a seed of faith has now been sown here anew. "Memory is coming back to our life," said His Holiness the Patriarch in his oration. "We have consecrated the foundation stone on the site of the cathedral church. But we realize that today we cannot revive the cathedral itself at once. The chapel we have founded will remind us of what we lost irretrievably." It is not only the Trinity Cathedral in Tomsk that was lost irretrievably; millions of innocent victims of repressions during the hard Soviet years, cannot be returned to life either: for many and many of them Siberian land became a burial shroud. For this reason after the blessing of the foundation stone of the future chapel His Holiness the Patriarch conducted a litiya for "all who suffered guiltlessly for the faith and truth". In accordance with the Rules, a service for the dead conducted during Easter includes also festal, life-asserting paschal canticles. "In conclusion," the Patriarch pointed out, "I want to greet you with the ever living apostolic greeting which fills our hearts with the hope for Life Eternal: Christ is risen!" The people, who gathered in Revolution Square, responded in thousands of voices: "He is risen, indeed!"

While in Siberia, His Holiness Patriarch Aleksy also consecrated foundation stones of several other chapels and churches: in honour of the Vladimir Icon of the Mother of God in the closed city of Tomsk-7 (May 14), the Orthodox Prince St. Aleksandr Nevsky in Barnaul (May 11), of Grand Prince St. Vladimir, Equal to the Apostles, in the village of Srostki (Altai Territory), the birth-place of writer, film actor and director Vasily Shukshin (May 12), the St. Aleksandr Nevsky Convent in the village of Kolyvan, Novosibirsk Region (May 16). On May 15 the Patriarch consecrated the reopened Church of St. Aleksandr Nevsky in Novosibirsk and on May 14 prayed in Novosibirsk's Akademgorodok in the newly-built Church of All the Saints Who Shone forth in the Land of Russia. But these seven new shrines constitute, of course, only an insignificant part of the upwards of five thousand churches of the Russian

Orthodox Church revived during the last four years. Why have they attracted our special attention today? Because they were consecrated by His Holiness the Patriarch (although he has personally consecrated dozens of churches) and also because they are located in far-away Siberia where the number of Orthodox parishes has more than doubled for the last few years. It is for the first time that a Primate of the Russian Orthodox Church crossed the Urals and visited this vast territory—for the first time not only during the Soviet years but also since the Baptism of Russ in 988. Incidentally, when we speak about Soviet times, we have to add the word "voluntarily" to the words "for the first time": Metropolitan Pyotr Polyansky of Krutitsy, Patriarchal Locum Tenens, who headed *de jure* the Russian Church, was exiled to Siberia where he spent several hard years, between 1927 and 1936. During this time he "visited" Tobolsk, Obnorsk (Salekhard) and was executed by shooting in Magnitogorsk on October 10, 1937.

Speaking at the Tomsk State University on May 13, His Holiness Patriarch Aleksy said: "God alone knows how much each of the clergymen who remained in Soviet Russia and did not leave abroad had to suffer... I happened to embark on the path of church service at a time when people were no longer executed by shooting for their faith, but how much had to be endured to uphold the Church's interests will be judged by God and history...."

Replying to the questions put by newsmen about the aim of his visit, His Holiness the Patriarch repeatedly emphasized, to the pleasure of wisecrackers in politics, that it was for the first time that a Primate of the Russian Church visited Siberia of his own accord. To be more exact, it was the first pastoral visit which was not prompted by some extraordinary event but was actually an act of pastoral guidance of one of the dioceses and acquaintance with its life which is natural not only for a spiritual but also for any other leader. It should be pointed out that private trips are characteristic only of Patriarch Aleksy II who has already visited fifteen dioceses since he ascended the patriarchal throne some eleven months ago.

At the reception given in Barnaul in honour of the Patriarch local writer A. Rodionov said: "It is hard to describe how much effort we had been exerting to return a second church—the one dedicated to St. Nicholas—to the Church in our city with its population of 600,000. But as soon as word reached these parts about the Patriarch's forthcoming visit everything became easy at once. Not only has the St. Nicholas Church been returned, but a third church has been founded—in honour of St. Aleksandr Nevsky." Receiving the symbolic key to the St. Nicholas

His Holiness Patriarch Aleksy blessing the founding of a chapel on the site of the destroyed Cathedral Church of Tomsk



His Holiness Patriarch Aleksy and Bishop Tikhon of Novosibirsk and Barnaul among the clergy and the faithful in Tomsk

His Holiness Patriarch Aleksy conducting divine service at the Cathedral of the Protecting Veil in Barnaul



Church from the head of the political department of the Barnaul flying school, whose club occupied the church building, His Holiness the Patriarch said: "I think historical justice will triumph in the end. There was a time when churches were being destroyed, defiled: the time has come to restore them. Thank you for the symbolic key, but we hope that in the near future we shall also receive a real key to this building."

The Russian Orthodox Church has eight dioceses in Siberia: the Omsk, Novosibirsk, Irkutsk, Tobolsk, Krasnoyarsk, Khabarovsk, Vladivostok and Magadan dioceses. The last five ones have been re-established during the last three years. They existed before the Revolution, but were then abolished following the closure of churches and the arrest of hierarchs. Their re-establishment testifies, of course, to the revival of church life. The same aim was pursued by the appointment of a vicar bishop with the title "of Tomsk" to the Novosibirsk Diocese. It is for the first time during the last decades that a provincial Siberian see received a vicar and not some major central see. The office of consecration of Archimandrite Sofrony, who had formerly been the dean at the Cathedral of the Ascension in Novosibirsk and then at the Church of St. Aleksandr Nevsky in the same city, was held not in Moscow, as is usually the case, but in the very same Ascension Cathedral where Father Sofrony (before profession—Archpriest Dimitry Budko) served for many years, in the cathedral which he had built literally with his own hands from a wooden cemetery church shortly before the celebration of the Millennium of the Baptism of Russ. The office of episcopal consecration was conducted by His Holiness Patriarch Aleksy on May 16, the patronal feast of the Ascension of the Lord. He was assisted by Siberian bishops who had specially arrived for the occasion: Antony of Krasnoyarsk and Yeniseisk, Vadim of Irkutsk and Chita, Dimitry of Tobolsk and Tyumen, and also Archbishop Yevgeny of Tambov and Michurinsk, Bishop Arseny of Istra and Bishop Tikhon of Novosibirsk and Barnaul who accompanied the Patriarch on his trip.

For the Church's Unity

From biblical times church consciousness perceives repast as a symbol of spiritual communion rather than satisfaction of physical requirements. The first repast, which His Holiness the Patriarch shared with his Siberian flock, was held not in the solemn atmosphere of an official reception: it was an ordinary dinner given in the house of Father Nikolai Voitovich, dean at the Barnaul Cathedral of the Protecting Veil of the Mother of God. He has been living here for thirty-three years already, and all this time he has been serving as a pastor of human souls in the nearby Cathedral of the Protecting Veil. This building of modest dimensions, erected in the late 19th-early 20th centuries, began to be called a cathedral already in Soviet times, when

it became the only surviving church in these parts, although it was deprived of its voice—the bells and the belfry itself. It was deprived also of the right to have that voice, for that matter, for, as elsewhere in the Church, parish life here was forcibly restricted to the church walls, and as to missionary and educational activity, nobody could even as much as dream of it. It was also in his parish that Father Nikolai experienced the latest, "Khrushchov" wave of persecutions against the Church and spent the "stagnant" 1970s.

Several days later His Holiness the Patriarch said in Tomsk: "Losses were incurred by all sections of society, but nobody was intended to be crushed so completely and unconditionally. Such task was set with regard to the Church and faith." The roots of the problems, with which the Church is confronted today, should be sought here. And although last autumn the belfry of the Barnaul Cathedral was restored, new bells were cast for it, a parish school was built and two new churches are about to be opened in the city, the years when a child was not allowed to be taught faith and a person with a higher education to work in the Church, will continue to tell on the life of our city for many years to come. The Church's current problems are in effect the problems of a sick society in which she lives.

"Thanks be to God that the time has come when we do not destroy but build," said His Holiness the Patriarch during his conversation with Barnaul clergymen in the dean's home. "We see in the revival of God's churches a way to the revival of spirituality and morality which our entire society needs so much today. Siberia is not only multinational but also multiconfessional, therefore a pastor is required to manage ecclesiastical life here with particular wisdom." Not only Orthodoxy but also Catholicism (the Pope of Rome has established a diocese with its centre in Novosibirsk) and sectarianism are reviving in Siberia today. As His Holiness the Patriarch explained on many occasions, there is nothing bad in the fact that the heterodox communities, which like the Orthodox ones suffered from totalitarianism, are being revived. But it is impossible to open automatically all those Polish Roman Catholic churches and prayerhouses which these confessions had earlier: many Catholics of German extraction, for instance, left for other parts. Among whom will a Polish Roman Catholic priest perform his mission today? Among the Orthodox, of course, persuading them to embrace heterodoxy. And the proselyters rely on the generous assistance of the Vatican which sends lavishly illustrated books for children and other things. During the last six months the Papal nuncio has visited Siberia twice and not so much for diplomatic as for missionary ends, as Bishop Tikhon of Novosibirsk and Barnaul believes. The geopolitical and confessional aims of such vigorous policy pursued by the Vatican are self-evident.

...The windows of the Oktyabrskaya Hotel in Tomsk, where the Patriarch's retinue were accommodated, face the recently opened Polish Roman Catholic church. We entered it. On the day when thousands of

Tomsk residents assembled for the divine services conducted by the Orthodox Patriarch, the mass was only attended by five people, but the priest with a pronounced German accent was busily and solicitously occupied with them, and the church walls shone with fresh whitewash...

What does the danger of proselytism consist in? This question was often put to His Holiness the Patriarch by local journalists, who sported brand-new crosslets on their necks probably on the occasion of the "patriarchal event". In the first place it consists in the fact that many people, although baptized but not enlightened, will not understand what faith they leave and what they embrace: ignorant even of ABCs of their faith they will not be able accordingly to tell the true faith from heresy, Orthodoxy from Catholic or Baptists' faith. The information on the educational, enlightening work of the Novosibirsk Diocese, submitted by Bishop Tikhon to newsmen, already numbers 44 items or projects now being implemented and another 12 that are to be launched in the near future: these include Sunday schools in each parish, religious study circles, cycles of lectures in higher educational establishments, festivals, TV appearances, and the newspaper *Tomsk Orthodox Gazette*... But all this was undertaken quite recently and only begins to bear fruit. But for the time being due to their ignorance many can find themselves not only in the ranks of Catholics or Baptists, but also of Krishnaites, "Catacombists", the Russian Church Outside Russia. With the exception of Catholics, these trends are actually new to Siberia, and what we witness here is not the revival and restoration of what was destroyed by the revolutionary storms, but political gain-seeking based on people's ignorance.

In Barnaul, for instance, there is a group of some twenty people who belong to the Russian Church Outside Russia. Its leader, I. Lapkin, whom one of the local women journalists called a "well-known defender of human rights", has managed to change several confessions in the course of a few years. Today his group accuses the Russian Orthodox Church of being connected with the KGB, and its leader himself, although he took part in the patriarchal divine service and festal procession, came to His Holiness to receive his blessing, and took a lot of pictures for remembrance, also found time to lecture some parishioners, who, he alleged, had come for the patriarchal service to "fuss" rather than pray and seek salvation...

The topic of the Church's unity often recurred at the meetings His Holiness the Patriarch had with newsmen and the public. In the Barnaul Territorial Executive Committee, the Tomsk and Novosibirsk Regional Executive Committees, the Tomsk University, the Tomsk Polytechnical Institute, Science Town in Novosibirsk, and at receptions His Holiness told of relations with the Russian Church Outside Russia and the Roman Catholic Church. At a press conference in Novosibirsk a local TV journalist finally put a question revealing in a certain sense the underlying



His Holiness Patriarch Aleksy blessing the founding of the kellion block of the Aleksandr Nevsky Convent in the Village of Kolyvan

reason for the Soviet public's interest in the "inter-confessional" theme: what is the Russian Orthodox Church's attitude to business? The thing is that today, when free enterprise is being given a new lease of life in this country, some people assert that Protestantism, Catholicism, which are prevailing confessions in Western economically developed countries, encourage free development of economy more than Orthodoxy, spread mostly in the country where totalitarianism reigned supreme for decades. The essence of the Patriarch's reply was simple: the economic level reached by Orthodox Russia by the beginning of the 20th century speaks for itself. And had the reforms launched by P. Stolypin not been stopped by terror, war and revolution, this level would soon become even higher. "Orthodoxy has not prevented the growth of the material wellbeing of its Motherland: on the contrary, it even blessed it. We will encourage the develop-

ment of our country, its way out of the state of crisis. But I don't think man should concentrate his attention solely on commerce; after all, as such, it somehow narrows the horizon of the soul," said Patriarch Aleksy.

It would not be amiss here to recall the words said by E. Geidek, Chairman of the Board of Biisk Directors, General Director of the Sibpribormash Plant: "Your Holiness, Your arrival has been met with understanding in our city. Your noble mission in restoring lost values is hard to overestimate. As chairman of the Directors' Board I should like to assure You that the leaders of our town's enterprises will take a most active part in restoring spirituality and culture of our people. Siberia has always been a bulwark of Orthodoxy. And no Catholicism or Lutheranism will find a fertile soil here for themselves."

The words "our Orthodox Church" often recurred in journalists' questions and speeches of representatives of the public. Is it good? Of course, it is. Only recently the same lips uttered: "our Party", "our ideology", "our class enemy". But let us stop and think how should the pronoun "our" be interpreted and understood in this context? In the sense of belonging to the Holy Catholic Apostolic Orthodox Church? Or as a certain claim to the right of ownership: the Church is ours and let her serve our needs? We should like to hope that the first is the case here. After all the perception of the Russian Orthodox Church as their own and the factory director's assurance that Siberia is a bulwark of Orthodoxy, and the brand-new crosslets gleaming on the necks of local journalists who literally followed in the footsteps of the Patriarch—all these should stem not from an emotional impulse and exaltation resulting from a meeting with the Primate of the Church, but from the living faith, the feeling of belonging to the Church. And this is only possible as a result of church education.

Teaching the Faith

Replying at a press conference to the question of what should be borrowed in the first place from the experience of the church life in the Novosibirsk Diocese, His Holiness the Patriarch told the audience about his impressions of the parish school at the Cathedral of Sts. Peter and Paul in Tomsk. Although the framework of the programme of the visit was extremely packed and rigid, he spent nearly two hours talking to its teachers. As Father Leonid Kharaim, the dean of the cathedral and Superintendent Dean of the Tomsk Region, told us, the school runs three groups for children and two for grown-ups. Recently it got its own building. In contrast to most of the similar educational establishments which began to open only a year or two ago, the school's teaching staff consists mostly of general school teachers who believe in God, and who conduct optional lessons of religious character in general schools. Those who have ever tried to do this know how difficult it is to turn a parish catechetic

lecture room (unfortunately, so far many of our parish "schools" are exactly such ventures) into a real educational establishment. His pedagogical education helped Father Leonid to cope with this problem. He has also done something about the future teaching personnel: a youth brotherhood has been formed at the parish, consisting for the most part of students of the Tomsk Teacher Training Institute, who attended a special course called "Man in Holy History". Its programme was worked out by Father Leonid, who also led one of the sub-groups.

"A parish school is an earnest of the future parish," His Holiness the Patriarch said during his meeting with teachers of the Tomsk school. "Visiting this or that church I always ask whether it has a Sunday school. This is a most important question: we must not allow the present young generation to be lost for the Church."

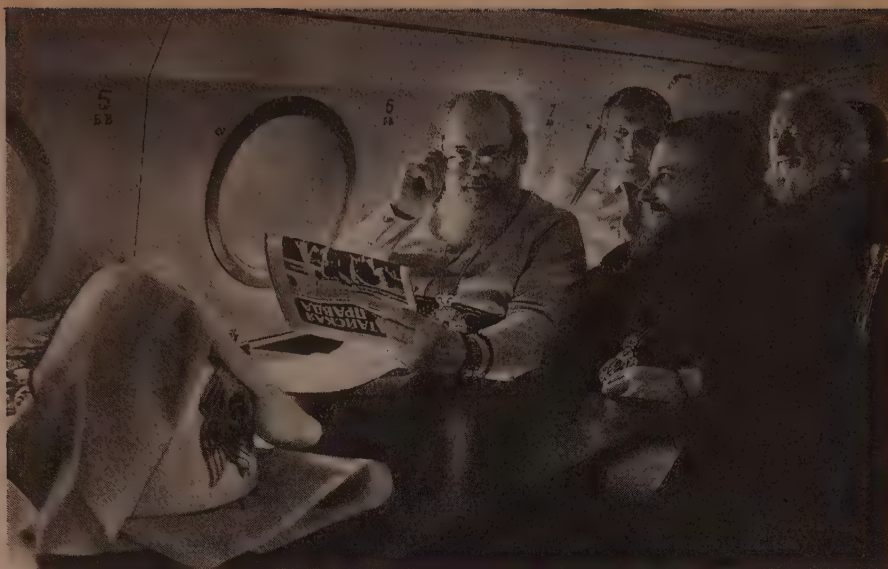
The present level of religious consciousness of most of the young people testifies that we are only at the beginning of this road. One evidence of this is an item published by the regional weekly *Molodost Sibiri* (Siberian Youth), No. 19, 1991. Devoted to the forthcoming visit by His Holiness the Patriarch, it says: "The Orthodox and pagans of Siberia, cheer up! The Patriarch is coming to us. Great Patriarch of Moscow and All Russia Aleksy II. They say Siberia has never known such visits by great hierarchs. Aleksy II will begin his acquaintance with the Siberian dioceses in Barnaul, and on May 14 we are told to await him in Novosibirsk, where he will consecrate a cathedral. May the Patriarch help us strengthen our spirit, patience and faith (if not in God then in the morrow). And we will shine the cupolas, drive away jackdaws from the crosses and go to receive his blessing. Amen."

What matters here is not the naive ardour which permeates these lines, of course, but the low level of ecclesiastical knowledge which is characteristic of too many of us. Years will pass before those who now attend parish schools come to the Church and society grown up not only physically but also spiritually. It is not enough merely to establish a church system of elementary, secondary (seminaries) and higher (academies) education; secular education, which for many decades was based on the "values" of the allegedly scientific atheism, has also to be Christianized.

Tomsk University, founded in 1888, is the oldest in Siberia. Meeting with its students and faculty on May 13, His Holiness the Patriarch said: "Today many turn their eyes to the Church, which, in spite of the trials that fell to her lot, has carried through them spiritual and moral values and is ready to share them with society today. But it should be realized that revival of spirituality and morality is our common task. I wish you not only to obtain knowledge but also pay attention to spiritual foundations of life. Education should be accompanied by upbringing."

Questions relating to humanization of education, ecology, church unity also cropped up at a meeting with the faculty of the Tomsk Polytechnical Institute

His Holiness Patriarch Aleksy and Bishop Arseny of Istra on board the plane on their way to Biisk



His Holiness Patriarch Aleksy being welcomed at the Biisk airport

His Holiness Patriarch Aleksy assisted by (from left to right) Bishops Tikhon of Novosibirsk and Barnaul, Arseny of Istra, Archbishop Yevgeny of Tambov and Michurinsk, Bishops Antony of Krasnoyarsk and Yenisey, and Vadim of Irkutsk and Chita conducting divine service in the Resurrection Cathedral Church of Novosibirsk



which was preceded by the Patriarch's participation in a moleben conducted to mark the 95th anniversary of that higher educational establishment.

The theological seminary in Tomsk will also be revived: its half-destroyed building has been turned over to the Church. "The Church has suffered twice," Patriarch Aleksy pointed out at a reception in Tomsk, "when her churches were closed down, desecrated and blown up, and today when she receives their ruins which need to be revived externally and internally—spiritually." This task is not feasible without shared efforts by and cooperation with the state and enterprises. The Tomsk Regional Executive Committee has allocated one million rubles for restoration of the buildings being returned to the Church. Chairman of the Regional Soviet O. Kushelevsky assured that this was "the first but not the last step". It should be admitted, however, that not everywhere does the Church meet with such favourable attitude of the local authorities. Moreover, its effect will become obvious only some time later. Just think: what indices figured in reports by the chairman of the regional Soviet three or four years ago? And today at a reception he proudly declares: "The number of Orthodox communities is growing in the Tomsk Region. During the last two years it has increased more than three-fold... Relationships between the Church and the state have made headway... Our publishing house has brought out two books: *The Holy History of Old and New Testaments*... We treat worshippers with benevolence and strive to meet their requests and wishes. We know that the Russian Orthodox Church has always been linked with the people, showing concern for the consolidation and prosperity of the Russian state, and carefully preserving people's traditions and culture. In our complex time, too, she will consolidate the people, encourage them to do good, participate in acts of charity...."

Orthodoxy Is Russia's Future

Among the various theories of building up relationships between the Church and the state there is one which owes its origin to Orthodoxy. We mean here the conception of symphony of the Church and the state. It is believed to be borrowed by Russ from Byzantium and reached its apex under Patriarch Filaret († 1633) whose son Mikhail occupied the tsar's throne during this time. This symphony began to disintegrate gradually during the reign of Peter the Great and after the 1917 Revolution turned into a complete cacophony. The fruits of this disintegration are obvious to all. Economic dislocation, the fall of morals, ecological disbalance—all these are consequences of the divorce of the man's physical and spiritual existence, of the material and sacral aspects of the life of the state. Is this symphony possible now? This question often arises before intellectuals today when the state is again seeking support from the Church. So far the affirmative answer is hardly possible: over the

seventy atheistic years it has gone too far from its ideal and, in spite of perestroika, has by far not completely returned to it. Yet joint efforts of the Church and the state are necessary. This has been repeatedly pointed out by His Holiness the Patriarch when he met with deputies of regional Soviets, in particular with deputies of the Altai Territorial Soviet in Barnaul (May 11): "Today we should think of what unites rather than what separates us. It is impossible to build a new world, having razed the old one to the ground. It is only on the basis of the historical experience of our people—which is anything but easy—that the future can be built. Russia is capable of rising to its feet, of reviving. We, all of us, should pool our efforts in reviving the spirit of our people, consolidating the family, cultivating an honest attitude to labour, and combatting moral degradation. These are the tasks of our society as a whole."

His Holiness the Patriarch also warned against political delimitation. At a press conference arranged in Novosibirsk on May 15 he quoted statements by some delegates to the Plenum of the Communist Party of Russia, published in the newspaper *Sovetskaya Rossiya*: "If this patience exhausts, there will be trouble, there will be civil war. Should this happen where and with whom will the Communists be?... The Central Committee of the Communist Party of Russia should become a militant headquarters, act, demand, and punish according to deserts." Having qualified such statements as alarming, the Patriarch said: "Should, God forbid, anything like that happen, this is fraught with terrible dangers and human losses. We have already had a deplorable experience in this. Everything should be done to prevent growing confrontations. The very thought of a possible civil war should be excluded. Reason should triumph and get the upper hand."

The Church conceives combination of efforts—her own and of the entire society—above all as return of the people, torn away from her by social upheavals, to her fold. And there were more than one attempt to tear them away.

During the reception arranged in Tomsk in honour of His Holiness the Patriarch, Docent V. Fast of the local university told how nine years ago he was discharged for his refusal to deliver a lecture on cosmology with an atheistic bias. Knowing that he, a specialist in physics and mathematics, was a believer, an official of the Regional Committee of the CPSU set him this task deliberately. V. Fast had worked as a janitor for several years (but did not renounce his faith) before he was restored to his post some eighteen months ago and has even been elected to the Regional Soviet. Addressing His Holiness, he said: "I am happy to be a member of the Orthodox Church and to have You as my Patriarch. I hope that Your visit to our city will enable more and more people to get to know the Lord."

Today hardly anyone can be fired for believing in God. But the road of people's return to the Church

including intelligentsia, was embarked upon literally yesterday. Speaking on behalf of many Russian people, A. Kazantsev, Chairman of the Tomsk Branch of the Writers' Union, said: "Now we realize that faith alone can save Russia, and therefore, without any hesitation, embark on the road leading to church", and then he read to His Holiness the Patriarch his poem which opens with a symbolic line: "Yesterday I received baptism in our Cathedral of Sts. Peter and Paul..."

The programme speech delivered by His Holiness Patriarch Aleksy before the scientific community in Akademgorodok of Novosibirsk on May 14, the text of which is published in this issue, was devoted to correlation of faith and knowledge, and religious cognition and scientific one. It ends with the words: "Today we see that bridges are being built, and the intelligentsia is learning again not only to speak of God but also to pray to Him. I make bold to say that the destinies of Russia largely depend on what our relationships will be like eventually... Will the Russian intellectual understand that Orthodoxy is not only the past but also the future of Russia?" I think that not only an intellectual should give thought to these words.

The village of Kolyvan near Novosibirsk was the last inhabited locality visited by His Holiness the Patriarch during his trip to Siberia. The handsome Church of Orthodox Prince St. Aleksandr Nevsky is in scaffolding: closed in 1967, it has been returned to the Church only recently. At the time of its closure His Holiness Patriarch Aleksy II was Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate. He received numerous appeals from the villagers who insisted on preserving the parish, but it was all in vain at that time. Instead they got a sunken hut with such low ceiling that candles died out because of stuffiness. It was used by the community for two decades. Coffins with deceased Kolyvan residents had to be brought in for funeral services through the window: the door was as narrow as a slit leading to a dugout... Here His Holiness the Patriarch laid the foundation stone for a cell building of a future cloister. Trials have not destroyed the community, and it now begins its service to God and His people.

...Indeed, "revival" is the word that is most often used in the Church today.

YEVGENY KOMAROV

Archimandrite PYOTR Peduraru Nominated and Consecrated Bishop of Beltsy

By the decision of His Holiness Patriarch Aleksy II and the Holy Synod of July 20, 1990, Archimandrite Pyotr (Peduraru), a Kishinev cleric, was designated Bishop of Beltsy, Vicar of the Kishinev Diocese.

The nomination of Archimandrite Pyotr as Bishop of Beltsy, Vicar of the Kishinev Diocese, took place after All-Night Vigil in the Kishinev Cathedral of St. Feodor of Tyron the Great Martyr on August 31, 1990. The office of nomination was conducted by Patriarch Aleksy II of Moscow and All Russia, Archbishop Daniil of Jassy, Metropolitan of Moldova and Bukovina (Romanian Orthodox Church), Metropolitans Vladimir of Rostov and Novocherkassk, Leonty of Odessa and Kherson, Archbishop Vladimir of Kishinev and Moldova, and Bishop Arseny of Istra.



During the nomination Archimandrite Pyotr said in part:

"...It is with great trepidation that I begin my new service to the Lord and the Holy Church, for today society expects an active service from the Church. Cloisters and churches are being returned to the Church, and they should be turned from dead monuments into luminaries of lofty Christian spirituality, preaching eternal values of Orthodoxy to all. I have had a good fortune to be Father Superior of one of the monasteries now being revived and I can bear witness to the fact that our people have not lost their Orthodox faith and Orthodox traditions, that our people are attracted to the Church. The fact that the hierarchal consecration of my unworthiness is being conducted in the city of Kishinev, the capital of Moldova, testifies that the

Supreme Authority of the Church, her hierarchs have been and remain with the people of God. This confirms the unity of our Church, her catholicity which we profess in the Creed.

"I ask you, beloved hierarchs of God, to pray for me, beseeching the Lord to grant me the Holy Spirit, Whom the apostles received on the Day of Pentecost, so that, instructed and enlightened by the Lord, I could, in a conciliar union with the host of archpastors, *rightly divide* (2 Tim. 2.15) the word of His Divine Truth, devoting my energy and strength to the good estate of the Holy Church".

* * *

On September 1, in the Kishinev cathedral church, His Holiness Patriarch Aleksy II of Moscow and All Russia and the hierarchs who had taken part in the office of nomination, consecrated Pyotr as Bishop of Beltsy, Vicar of the Kishinev Diocese.

After the Liturgy, presenting an archpastoral crozier to the newly-consecrated Bishop Pyotr, His Holiness Patriarch Aleksy delivered an address in which he said among other things:

"...The time when the Lord called you to archpastoral ministry demands of its performers creative effort—revival of churches, cloisters, theological schools, and alms-houses ruined by negligence or evil will, and what is most difficult and important of all, the regeneration of human souls in the image and likeness of God, which is done through the benefi-

cent act of spiritual healing and guidance. This calls for great faith, wise experience and true piety.

"...Today you are being entrusted with a lofty duty and an extremely responsible service, as you receive many people under your archpastoral omophorion. Remember this, for *whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more* (Lk. 12. 48). No man gains the talent of hierarchal service himself: *...no man taketh this honor unto himself, but he that is called of God, as was Aaron* (Heb. 5.4). I rejoice that now you have been brought by God to the host of the archpastors of the Russian Church as one who is worthy of this. Multiply Christ's gift by your labours, win the intransient award of blameless service in doing good, follow the path on which you have now embarked in righteousness and in the likeness of Truth.

"A vast field of endeavour opens before you, and also hard work. Fulfil Gospel commandments and do good to all—good and evil ones, to those who are within the church precincts and outside it, so that everyone could see in your works service to One True God glorified in the Trinity. Remember the saints who brought many to Christ; remember also the unforgettable image of the great zealot of piety who is so close to us in time and spirit—the Righteous St. Ioann of Kronshtadt, the image, which shines with the

Light of Christ's salvific love of and mercy to the entire people who are growing poor in faith.

"...Now, our beloved brother, take this crozier as a token and symbol of archpastoral authority and guide well Christ's flock of sheep entrusted to you by God. Ascend this place and bestow your first archpastoral blessing upon the people standing before you and expecting you to be *a workman that needeth not to be ashamed, rightly dividing the word of truth* (2 Tim. 2.15) and praying to the Lord for this.

* * *

Bishop Pyotr (secular name Ioann Peduraru) was born in the village of Stoyanovka, Kagul District, Moldova, on October 24, 1946.

After service in the Soviet Army, in 1968 he entered the Odessa Theological Seminary. In 1969 he became a postulant at the Odessa Monastery of the Dormition. On March 29, 1976, he was professed by Metropolitan Sergy Petrov of Odessa and Kherson († 1990). A year later was ordained as hierodeacon. On February 25, 1973, Archbishop Grigory Zakalyak of Mukachevo and Uzhgorod († 1984) ordained him hieromonk. From 1973 to 1975 served in parishes of the Mukachevo Diocese. In 1975 was appointed to serve in the Convent of the Ascension in the village of Chumalevo. In 1986 Bishop Damaskin Bodry († 1989) of Mukachevo and Uzhgorod raised him to the dignity of hegumen. On December 3, 1989, he was elevated to the dignity of archimandrite and sent to serve in the newly-opened Cathedral of the Nativity of Christ in Kishinev. In 1990 became Father Superior of the Kapryansk St. George Monastery.

In the Memory of Patriarch PIMEN

On May 3, 1991, the Russian Orthodox Church offered up prayers for His Holiness Patriarch Pimen Izvekov who died in the Lord a year ago.

On that day a litiya was conducted at the Domestic Chapel of the Patriarchate by His Holiness Patriarch Aleksy II of Moscow and All Russia.

The Liturgy and the panikhida at the Patriarchal Cathedral of the Epiphany were conducted by Archbishop Sergy of Solnechnogorsk and the cathedral clergy.

Liturgies and panikhidas for His Holiness Patriarch Pimen were conducted at the churches of the Trinity-St. Sergy Lavra, the Holy Archimandrite of which the late Patriarch was, by Archbishop Aleksandr of Dmitrov, assisted by the students and teachers—at the Academy Chapel; by Bishop Yevlogy of Vladimir and Suzdal (early Liturgy), and Bishop Viktor of Podolsk, assisted by the Lavra brethren (late Liturgy)—at the St. Sergy Refectory Church. Father Superior of the Lavra, Archimandrite Feognost, and Assistant Rector of the Moscow Theological Academy, Archimandrite Sergy, conducted the funeral service and the litiya at the Church of All the Saints Who Shone Forth in the Land of Russia, under the Dormition Cathedral, where His Holiness Patriarch Pimen is entombed.



A Monk from the Youth

His Holiness Patriarch Pimen said in an address to the faithful shortly before his death: "The time will come when I, too, will have to stand before God and, asked to give an account of my life, I would say only one thing: 'Behold and the children which Thou hast given me.'" A year has passed since His Holiness came to stand before the Lord. Now is the time for each of us to ask ourselves: Are we aware of all the power of his prayer?

"Whence shall I lament the evil deeds of my life"—the beloved voice resounds again and again in the memory of the Orthodox Moscow. His voice... Only he could read so, putting into the canon of repentance all the sorrow of his much-suffered heart. Just as that Lenten reading defies description, so it is equally hard to describe the full picture of the late Primate's life.

All those who were close to the late Patriarch Pimen maintain that His Holiness did not like to talk about himself. Outwardly his biography has nothing

heroic or ostentatious in it. Raised in a pious Orthodox family and having taken vows in the centre of Russian Orthodoxy, he served first as cantor in the best churches in Moscow, then pastor and eventually bishop in the post-war years. All this is true. But can any one of us imagine today how much courage he, as fifteen-year-old Serezha Izvekov, needed to decide on wearing a cassock in the fearful year of 1925? Only few people will doubt today that the persecution of the Church began as early as twenty years before 1937 and continued throughout the seventy years of the 'Babylon captivity'. Therefore, both in 1925, when he put on a cassock, and two years later at the Hermitage of the Holy Spirit Paraclete, where he took the vows of selflessness, humbleness and obedience, the Russian Orthodox Primate-to-be was well aware that he was embarking on a thorny path.

The first trial fell on 1932 when the newly-ordained



"Suffer little children... to come unto me..."

hieromonk Pimen was called to military service. A few scanty lines in his biography fail to describe in detail where and how the young pastor had to experience the hard work of a soldier. Some fragmentary recollections indicate that it was service in the cavalry troops in Byelorussia. Perhaps we shall know more about it in due time, but we shall never know to the full what his heart of a priest committed to God and forced away from the sanctuary had to go through.

His service ended in 1934, but it was only after ten years that Father Pimen was to come back to the sanctuary... The most terrible time came. His Holiness did not like to recall it. As his former private secretary, V. Ponomarenko, relates, "We were all aware that he had to live through hard years. But he would never tell anybody any more than it was hard. Thanks God, it is all in the past now." I know of only one occasion when the chief physician of the Barvikha sanatorium, a very inquisitive person, asked him whether he also was repressed. He was taciturn: "Yes, I had to dig canals," and added something in the Uzbek language. Another question: "You know Uzbek as well?" The answer was: "Yes, I had to..., because I was working there, digging canals..."

It was there, in Uzbekistan, that the June of 1941 found him.

There were at a time a lot of rumours and legends about the late Patriarch's participation in the Great Patriotic War. A couple of years ago, Aleksey Grigorenko, an author in Moscow, in his desire to establish

the truth, discovered in the Soviet Army archives in Podolsk a file on Sergey Mikhailovich Izvekov who was drafted in 1941 from Andizhan. The file indicated: "Arrived from Infantry Regiment 519 where he served as assistant to the chief of staff for the rear, to Infantry Division 213 as a company deputy commander... Disappeared on June 28, 1943; excluded by Order 01464 of June 17, 1946."

There is no reliable information as yet about what happened between 1943 and 1945. He was wounded, then treated in hospitals and after that brought to the military tribunal and sentenced to ten years in labour camps. Only now we have begun to discover the bare facts about that war, thousands of innocent prisoners, the ominous role of the NKVD which continued its bloody business even in those years. But did we know about it ten years ago? Here lies an explanation of yet another blank in his biography.

But still... At a small railway station near Moscow I talked to Archpriest Viktor Shipovalnikov, perhaps a sole close friend of His Holiness. A man of hard fortune and Solzhenitsyn's friend who himself had experienced labour camps, Father Viktor said that the late Patriarch Pimen had committed no crime, and draw the conclusion: "It was SMERSH's work."

He managed to be released from the camp. What helped him was his service in the staff of General Vatutin— so Father Viktor gathered from His Holiness's words. So in the summer of 1945 Hieromonk Pimen came again to stand before the altar of the Lord, this time at the Cathedral of the Annunciation in Murom, one of the cities close to Moscow, unrestricted for settlement. In those years the last nuns of the Diveyevo Convent of St. Serafim were still alive to communicate to His Holiness a special reverence for the Sarov miracle worker. Soon the life of the Primate-to-be took another unexpected turn.

There are in the history of the Russian Church of the 20th century quite a number of brilliant and contradictory figures who are very difficult to assess unequivocally. Among them was Archbishop Sergy Larin. An active renovator and assistant to A. Vvedensky who elevated him to the rank of bishop, he made a repentance to Patriarch Sergy and was accepted in communion as an ordinary monk. But thanks to his outstanding abilities, he was consecrated bishop already in 1944 and appointed to the Odessa see. It was he who took an active interest in Hieromonk Pimen's fate.

In 1946 Father Pimen moved to Odessa to serve as treasurer at St. Elijah's Monastery. His stay in Odessa is connected with one curious incident. "His Holiness," says Father Viktor, "had no residence permission and had to stay at Bishop Sergy's place. The city militia chief found it a violation and came to the bishop to voice his claim. One can imagine his astonishment when he heard this answer from Bishop Sergy: 'According to Canon 5 of the Trulcan Council, the residence of a bishop is inviolable'. 'What canon?' asked the shocked guard of order. 'Canon of the



His Holiness Patriarch Pimen greeting parishioners on Easter in the Patriarchal Cathedral of the Epiphany. On the left—Metropolitan Aleksy of Leningrad and Novgorod (now His Holiness the Patriarch)

Trulan Council. One should know history,' the bishop retorted."

When Bishop Sergy was transferred to the Rostov see in 1947, he brought with him Father Pimen who by that time had been elevated to the rank of hegumen.

"His Holiness was fond of Rostov memories," says Metropolitan Vladimir of Rostov and Novocherkassk, "he was the sacristan at the cathedral there and secretary of the diocese. He officiated only at the earlier Liturgies (because, according to Bishop Sergy, the sacristan should stick to his place as a nail) and introduced congregational singing at them. He remembered the people in Rostov up to his death. When I visited him before going to Rostov for Easter, he remembered the names of all the old parishioners."

The revival of the Pskov Monastery of the Caves is closely associated with the name of His Holiness Patriarch Pimen. "Full of energy and an excellent organizer, he was the soul of all the festivities in the monastery," recalls His Holiness Patriarch Aleksy II, adding, "the festal services left a profound imprint in the souls of all those who participated in them, both the clergy and the worshippers. I remember very well his visitations to Tallinn and the Passions he conducted and the magnificent sermons he delivered."

The services rendered by the Father Superior were not ignored. In 1950 Metropolitan Grigory Chukov elevated him to the rank of archimandrite, and in 1954 he returned to the monastery where he once began his monastic life.

His Holiness Patriarch Pimen's period of supervision became for the Holy Trinity-St. Sergy Lavra the years of thriving. "With his arrival the spiritual life of the community was raised to a higher level," recalls Metro-

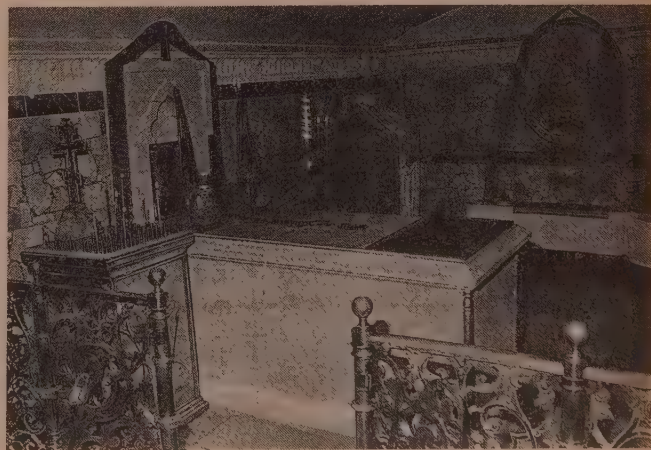
politan Serapion of Tula and Belev, a young novice at that time, "Archimandrite Pimen was a monk from his youth; he ardently venerated the Mother of God and knew and loved church music. The monastery maintained the rubric divine services. The Father Superior seldom missed community prayers, and if a polyeleos for the Mother of God fell on a week day, he was sure to officiate. He venerated the Mother of God very much. What a great filial love it was! And the way he prayed! There it was—his voice, the music, his inner craving... He was speaking with God! He was trying to reach Him, to hear Him, to be filled with new strength so that he could come to church tomorrow again.

"There are people still alive, who remember how Archimandrite Pimen used to come out in his mantle to the centre of the church to perform solo 'Behold the Bridegroom comes in the middle of the night', 'The glorious disciples...' and other similar songs. When the Father Superior was serving, a lot of people came from Moscow not only to enjoy his service, but also to listen to him preaching. His sermon was based on the patristic heritage. It was always said in a simple language and contained numerous examples from the lives of holy fathers and zealots of piety. It was impossible to forget!"

Soon the question arose about the episcopal consecration of the Father Superior. It was 1957; Khrushchev's persecutions were imminent... In this situation His Holiness Patriarch Aleksy I did not want to attract attention to such an extraordinary figure and decided to consecrate Archimandrite Pimen a vicar bishop of the provincial Odessa diocese. The consecration took place on November 16, 1957, at the Odessa Cathedral of the Dormition, and already on December 28 the young bishop became the Bishop of Dmitrov, Vicar of the Moscow Diocese.

It was an increasingly anxious time. The tragedy of the persecutions in the early 1960s lay in their total unexpectedness. The protests made by the Patriarch

Sepulchre of His Holiness Patriarch Pimen under the Dormition Cathedral of the Trinity-St. Sergy Lavra, in the Church of All Saints Who Shone Forth in the Land of Russia



Aleksy I were fruitless as monasteries and seminaries were closed, bishops dismissed, and a new wave of arrests of the clergy rushed.

At the height of the persecutions Bishop Pimen was in the midst of events. Symbolically, during the year 1959 alone he was made temporary administrator of three dioceses in a row. It was one of the most vivid signs of that tragic time. After the death of Protopresbyter N. Kolchitsky, Archbishop Pimen of Dmitrov became Chancellor of the Moscow Patriarchate. One can only guess what feelings he experienced, taking this new office. There was desolation all around, and in the midst of it was held the Bishops' Council of 1961.

The hard 1960s were softened for Archbishop Pimen by his close association with His Holiness Patriarch Aleksy I, first as Chancellor of the Moscow Patriarchate, then Metropolitan of Leningrad and Ladoga and still later Metropolitan of Krutitsy and Kolomna. According to V. Ponomarenko, Patriarch Pimen's respect for the memory of his predecessor at the patriarchal see was so profound that he refused for a long time to make any alterations in the patriarchal study. "Patriarch Aleksy worked there and I cherish his memory," he explained. Symbolically, five days before his death in 1970, His Holiness Aleksy decorated Metropolitan Pimen with a second pectoral icon.

He remained, above all, a monk even after he was elected Patriarch of Moscow and All Russia. He felt oppressed by the outward ceremonial side of patriarchal ministry. According to his contemporaries, for his patriarchal ministry he ventured to order only one new coat. Seeking first of all prayer and retreat, His Holiness hated official country houses, longing for his two small rooms in the village of Perlovka near Moscow, which he bought when he was Chancellor. The atmosphere of universal servility around him made him ever more reserved; he admitted to Father

Viktor not once that felt a prisoner in a golden cage. It is difficult to say what made him suffer worst—open persecutions in the 1920s and 1930s or the humiliating total control and pressure from the authorities in the 1970s.

According to His Holiness Patriarch Aleksy II (then Chancellor of the Moscow Patriarchate), "It was not with joy that diocesan archpastors would come to the Moscow Patriarchate in those years. Local problems that emerged at that time were numerous and most incredible and had to be somehow solved. They always involved conflicts with local representatives of the Council for Religious Affairs, which interfered in the church realm, trying to rule the dioceses themselves. We did all that was possible for us in those years. But sometimes we were helpless. His Holiness never refused to sign letters which the chancellory prepared concerning particular violations in provinces, but tried to avoid the matters of church administration. Due to his position, the Patriarch had to give a clear and definite answer, which was not always possible."

The hard years in labour camps and exiles, as well as everyday struggle soon undermined His Holiness's health. His illness began to progress in 1985. But, overcoming the pain with all his might, he still came to his beloved Cathedral of the Epiphany to be with his loving flock. According to Archpriest Feodor Sokolov, former subdeacon to the late Patriarch, "It was already difficult for him to utter long homilies, but he always made short speeches. On the Commemoration Day of St. Tikhon of Zadonsk, he came out to the people and said: 'St. Tikhon left us many instructions which are very brief and meaningful. Once he addressed himself to the faithful with these words: 'Do not be like a mile post which indicates the way, while standing still. So I wish you the same.'"

S. BELAVENETS

Starets Varsonofy Plekhankov of the Optina Hermitage

Much has been written about the life of Starets Father Varsonofy. Some extant reminiscences refer to a special spiritual bond which existed among startsy in Russia. The noble service of Archimandrite Varsonofy was predicted by some renowned ascetics of the time, such as St. Amvrosy and Anatoly, the Optina startsy, Starets Varnava of Gethsemane and St. Ioann of Kronshtadt.

Startsy Amvrosy and Anatoly welcomed Pavel Ivanovich, the future Starets Varsonofy to the Optina Hermitage. Though Father Amvrosy had to lie because of illness at that time, he stood up to meet Pavel Ivanovich. Father Nikon Belyaev's notes recite the following admission made by Father Varsonofy: "Father Amvrosy seemed to foresee that I will

be the head of the skete and a starets." Preparations for the future service began with the blessing given by Starets Varnava of Gethsemane and brotherly talks with the head of the Optina Skete, Father Anatoly Zertsalov.

There is a number of important pieces of information found in the book by I. Kontsevich, entitled *The Optina Hermitage and Its Time* and in the memoirs by Archpriest Vasily Shustin, in the book *Notes About Ioann Ilyich Sergiyev and the Optina Startsy*. These are reminiscences of the spiritual bond that existed between St. Ioann of Kronshtadt and Starets Varsonofy. Father Vasily Shustin in his notes recalls how, at St. Andrew's Cathedral in Kronshtadt Father Ioann kissed the hand of a young officer who was later to become a starets and hermit.

Father Vasily also recalls that it was Father

Ioann who instructed Starets Varsonofy of Optina to become the spiritual guide of his family. He recalls: "During my second visit to the Optina Hermitage, Starets Varsonofy said to me: 'I had a vision of Father Ioann Sergiyev who entrusted me with the spiritual guidance of you and your family,' adding, 'I saw Father Ioann taking me by the hand and leading me up a staircase which ascends to the clouds so high that its end is invisible. There were a few landings on that staircase, and the father took me to one of them, saying, 'You stay here, but I have to go higher, for I live up there,' and began to ascend quickly.'"

The notes that Starets Varsonofy used to write in his cell reveal his profound respect for Father Ioann. He writes that the Optina inhabitants often turned to Father Ioann for a counsel and blessing: "On Sunday, May 8, 1895, Father Venedikt of the Optina Hermitage was going to Father Ioann in Kronshtadt to ask his advice about the erection of a monument to Starets Anatoly of Optina."

The book by Kontsevich contains a detailed account of the healing of certain Pavel Ilyin: "Pavel Ilyin had a vision of the late Father Ioann who ordered him to go for final healing to Starets Varsonofy in the Optina Hermitage and thus glorified the starets, indicating that God had given him the gift of miracle-working."

The story of the healing of Pavel Ilyin at the grave of Father Ioann of Kronshtadt was widely spread in Petersburg in its time. It happened in 1909, when Pavel was sixteen. All those present at the Liturgy in St. Ioann's Convent on Karpovka were witnesses of the event: during the Cherubimic Song a raving young man broke loose from the strong hands of the men who held him, rushed over the air to the Western gate and fell down at it unconscious. He was carried to the tomb and he fell asleep. He dreamt of Father Ioann who blessed him and healed him partially, saying that he would indicate later what was to be done for his complete healing.

A few years later, namely, on October 19, 1911, the Feast of St. Ioann of Ryla and the name-day of Father Ioann of Kronshtadt. Pavel, now a novice at the Valaam Monastery, had another vision. This time Father Ioann appeared to him with a host of saints who were praising the Most Holy Mother of God and "then the Mother of God herself appeared to him in ineffable glory". First Pavel saw the heavenly mansions, then the torments of sinners, and at the end of the vision Father Ioann ordered him to go to Starets Varsonofy in the Optina Hermitage for his full healing. Pavel hastened to fulfil the order. He was accompanied by a hierodeacon of the Valaam Monastery also named Varsonofy. In Optina, after his confession and Holy Communion administered by Father Varsonofy, Pavel was healed completely. But in order to conceive the miraculous healing in all its profundity, one has to discover the cause of the illness. This is what Kontsevich writes on the basis of notes made by Pavel Ilyin himself: "When in Moscow, Pavel was plunged into extreme poverty.

He could find no job, and his relatives and friends gave him up. He was desperate and thought about suicide. At one of those moments he had a sudden vision of a starets who said: 'I will help you, if you make a commitment written in your own blood that you will stay faithful to me both here on earth and after your death.' 'Who are you that I should believe in you and trust you?' Pavel asked. The apparition replied, 'I am the one whom your Church hates!'. 'Very well, I will be faithful to you,' declared the desperate young man and handed over the required written undertaking. 'Well, now you should free your neck from the unnecessary burden,' said the mysterious starets pointing to the cross. The young man removed the cross and thus rejected Christ and sold his soul to the devil. In punishment for this an evil spirit possessed him ever since. It was this raving spirit that St. Ioann of Kronshtadt cured him of, doing it partly himself and partly through Starets Varsonofy of Optina."

Father Varsonofy's service, predicted by the ascetics, found expression in special gifts characteristic of a true starets, such as the gifts of reasoning, discerning spirits, healing, miracle-working, prevision, etc. These gifts manifested themselves above all in leadership. When Father Varsonofy became head of the skete, he was charged with the spiritual and material welfare of the monks. He became the keeper of the great startsy' commandments. We already mentioned that when Father Varsonofy assumed the office of the head of the skete, its treasury was in a deplorable condition. But thanks to his efficient administration, the situation soon improved. He gave to the treasury 60,000 roubles of his own capital, had the skete repaired, made alterations in the vestry and put the library in good order. By his character and conscientious attitude to his duties he resembled the first Optina starets, Leonid, and Father Anatoly (Zertsalov), as if combining their best qualities. He was especially distinguished by his "incorruptable justice, simplicity and straitforwardness... He could never dissemble, nor could he tolerate insincerity"; and all this went with comprehensive culture and penetrating mind.

Father Varsonofy lived in an era close to us in time, and he was often asked why the monks of his time were so different from those of old. His answer was: "A weak world tends to produce weak monks." His view of monasticism, however, did not differ from the view held by the old startsy. He admonished: "One should enter into monastic life gradually. This is the science of sciences. Just as any science needs to be studied under the guidance of an experienced tutor, so here, too, one should stick to his own starets. There are two types of monasticism—external and internal. The external monasticism is an exercise in external acts, such as fasting and vigil. It also includes accurate church attendance and temperance. The external monasticism is unavoidable, but insufficient. The external monasticism alone, without the internal monasticism, can be even

harmful. It can be likened to the ploughing of soil. However much you dig it, nothing will grow if nothing has been sown. The internal monasticism is like sowing. The wheat is the Jesus Prayer which enlightens the internal life of a monk and gives him strength to overcome temptations. The internal monasticism is the cleansing of the heart of passions and evil thoughts. The Jesus Prayer is especially essential in the face of sorrows and temptations."

The starets indicates that in monasticism "the most difficult is the middle part of the way. The grace of God gives one help and comfort in the beginning, but the middle is the hottest place. A monk who suffers hardships without complaining will wear the crown of a martyr. Humbleness and love are the highest virtues. They should distinguish a monk from others. Do not think that you will fly to heaven immediately. No, one needs to suffer every sorrow, humiliation and embitterment inflicted by the devil from within and by unreasonable brethren from without. One should first go through every temptation and struggle with passions to form a humble opinion of oneself. You will sometimes feel even disgust and hatred for monastic life. Yet you have to go through it all. Monks today tend to seek their own will in everything. Abba Dorofei says about it: 'I do not know of a monk's degradation worse than his desire to do his own will.' Monasticism has deviated from its true path. Yet the devil does not like our monasticism today either, judging by the way he rises up against it. It is monasticism that holds the world together. When there is no monasticism, the Last Judgement will come."

The starets had a special opinion as to how to direct nuns: "One should be very careful in dealing with nuns; for you do not know how complicated the woman's soul is! For example, many sisters in the monastery go from cell to cell gossiping. But this lasts until a nun embarks upon the true monastic path. All this is finished once she gets monastically organized. Some of them achieve such a state after a year or two, even five or ten years, while others get it after twenty years. And there are nuns who attain a very high level of spirituality."

Being an example of the internal monasticism, the starets gave this instruction to his brethren: "Keep saying the Jesus Prayer correctly and punctually, for it has a great mysterious power."

These were the rules that motivated Starets Varsonofy in teaching the Optina monks, as well as numerous novices who looked to him for wise spiritual care.

Due to a discord among the monks, the starets, by then an old and sick man, had to leave the Optina Hermitage to become father superior of the half-abandoned Old Golutvin Monastery. In his new office as well, the father proved to be a strict and loving teacher.

According to Father Vasily Shustin, Father Varsonofy found his new place in great disorder: the hostels badly equipped, the refectory not frequented

because of the badly-cooked meals (monks had meals at their cells, and the oikonomos had a personal cook), the monks wearing untidy and ragged clothes, the services attended irregularly.

With Archimandrite Varsonofy's arrival, the place began to be radically improved. The new father superior made the church attendance obligatory, himself showing a good example to the brethren. He also forbade the monks to leave the monastery without his blessing, established a schedule for meals, made attendance at the refectory compulsory and took care to improve the monks' meals and clothes. "Seeing such a paternal attitude to them, the monks did not avoid him, but came to him with love and trust to open their hearts to him and he started healing them." It took only two months to alter the monastery beyond recognition.

In the summer, capital repairs began in the monastery, which required considerable expenditures. At that time the news about the great starets spread across the country attracting numerous pilgrims, and generous donations were made. The monastery was "washed, re-painted, cleansed and underwent capital repairs. Among the major monuments to the starets' activity at Golutvin there survived the gilded metal covering of the altar, 1,650 roubles worth."

At the same time the father continued to take spiritual care of some inhabitants of the Optina Hermitage, as well as the nuns of the Shamordino Convent, whom he, while still the hegumen at the skete, had sent to live at St. Amvrosy's Convent in Kazan. He also gave spiritual nourishment to the sisters of St. Seraphim's Convent in Diveyevo. Among other things, he maintained large correspondence of over one hundred letters a day. But his strength had been nearly exhausted and he ceased to be father superior of the Golutvin Monastery a year later.

"Constant obedience to God's will and striving to perceive every detail of everyday life in terms of its ultimate purpose—these were the features characteristic of Schema-archimandrite Varsonofy as starets." These qualities determined in many ways the irresistible attraction that many lay people felt for the starets, making them seek his spiritual instruction.

The number of pilgrims of Optina grew after the death of St. Ioann of Kronshtadt and Starets Varnava. Especially attracted to Starets Varsonofy were the nobility and students. Overcome by various emotions and beset by doubts, they would seek his guidance to be healed by the grace of God. According to their recollections, "his strictly ascetic life, hardly attainable under the contemporary conditions, his mind enlightened by knowledge, abundant gifts, knowledge of the human soul, ability to discern the enemy's weapons, spiritual experience and, the most precious of all, the gift of argument—all this drew to him the souls of people who came under his spiritual guidance."

No one of those who turned to the starets left him without an answer to their questions

and doubts. Everyone enjoyed Starets Varsonofy's paternal attention. In his instructions, he always remained a strict keeper of the patristic commandments. In his directing the laity, he sought to continue the traditions of Russian monasticism which never neglected the cultural and social needs of society.

Some pilgrims came to the father for the special purpose of asking for his blessing, to their marriage. Father Varsonofy believed that marriage should be concluded only with the consent of either the parents or the elder member of the family and without coercion. He also believed that in marriage any drastic inequality in social status or age of the partners was undesirable. He did not approve of interconfessional marriages, for since husband and wife were one body, it should also imply their spiritual unity.

Sometimes Father Varsonofy did not limit himself to mere counsel, but took an active part in arranging his spiritual children's personal affairs. He introduced one young woman, who wanted to join a monastic community, to a young man, Vasily Shustin, who was to become archpriest, and ardently prayed for them. Soon they fell in love with each other, and their marriage proved to be happy. In another case, Father Varsonofy spent several years preparing for monasticism a man who had never thought of becoming a monk.

Pilgrims often brought to the monastery their children, of whom Starets Varsonofy was particularly fond. When still a lay person, he had displayed an active love for orphans, arranging festivals for them, bringing them gifts and sweets, taking them to the country to stay there all day.

Here is a later recollection of one of the spiritual daughters of Starets Varsonofy: "You can see small children coming to and going from Starets Varsonofy's hut or waiting for him to give them sweets or just to say a tender word. To some kids he pays special attention. A tiny girl is addressed as Anna Mikhailovna, while another one, a rather big girl of ten, is designated 'mathematician' and is charged with distributing the father's alms among the poor. The girl now looks serious and quietens her too playful friends. Evidently, she treasures the father's trust in her and feels responsible not only for herself but also for them all."

In his care of children the starets kept to persuade parents that Christian education should begin at the earliest possible age as constituting the basis for the rest of a person's life which needs to be ordered according to the will of God. One should think that when he gave such instructions he had grateful memories of his own mother and the upbringing she had given him.

Spiritual care of the nobility, intelligentsia and students was a special field of Starets Varsonofy's pastoral efforts. The flow of such pilgrims to the Optina Hermitage had always been great. As is well known, among them were N. Gogol, F. Dostoyevsky, V. Solovyev, L. Tolstoi, A. Tolstoi, the brothers Kireyevsky, Prof. V. Maksimovich, M. Pogodin,

Daniil Bolotov, L. Bruni and many others. It is especially difficult to offer spiritual guidance to intellectuals because in their behaviour they rely mostly on reason and will, thus requiring of those who guide them a special gift as well as profound knowledge of all possible temptations apt to afflict such people.

Father Varsonofy had an excellent secular education. He was well-versed in world literature and classic music. In addition, he had a remarkable poetic talent and his inspiring verses were often published under the pen-name of Strannik (Wanderer) in the journal *Salutary Reading*.

Because of his profound spirituality, the starets could really feel the tremendous opposition from the dark force seeking by all means to bend down the spirit to earth, trying to suggest that happiness is found only in human wisdom including science and art. He said: "The heavenly wisdom generates humility in human beings, whereas the earthly wisdom generates in them arrogance, pride and contempt for others."

Father Varsonofy felt especially close to the outstanding figure in the Russian culture of the late 19th century and prominent religious writer, Yevgeny Pogozhev (Poselyanin). Pogozhev, who came from an old noble family and received a sound education, was first a non-believer. His spiritual rebirth took place after his visit to the Optina Hermitage where he met St. Amvrosy who became his first teacher and gave his blessing for his further activity, saying: "Write in defence of the faith, Church and national character."

Yevgeny Poselyanin's studies and books were very useful for the Church. Among his most prominent works are "The Zealots of Piety of the 18th-19th Centuries", "The Ideals of Christian Life", and "A Description of the Icons of the Mother of God". He dedicated his book about St. Amvrosy to the Optina Hermitage and its startsy.

After the death of his first teacher, Yevgeny began to visit Father Varsonofy who advised him to enter a monastery, which he declined because he believed that he would be more useful in the secular world.

There survived a recollection by Starets Varsonofy that he told Pogozhev all of a sudden the story of Prince Joasaph who overcame the temptation to marry beautiful Royaleh. "Beware of the beauty of Royaleh who can seduce you in the palace," the father warned.

Some time later Yevgeny Pogozhev married Anna Simanskaya. She was the daughter of a prominent statesman who came from an old noble family, Vladimir Simansky, the father of His Holiness Patriarch Aleksy Simansky († 1970). The Grand Prince Konstantin arranged the wedding in the palace. Later they were divorced. Subsequently Pogozhev's life took a tragic turn: he was arrested in the middle 1930s. His former wife, Anna Pogozheva entered the Convent of the Protecting Veil in Kiev in the early 1950s and assumed the name of Yevfrosinia.

She died in 1958 and was buried near the sanctuary of the Church of the Protecting Veil.

Among Starets Varsonofy's spiritual sons was also Sergey Nilus who lived in Optina for five years and contributed much to its fame. "A man of a high intellect, many gifts and ardent commitment of Orthodoxy," he settled down, with the starets' blessing, at a house where K. Leontyev had lived before close to the monastery to study agiographical sources at the library of the monastery. His work resulted in two books: *A Shrine Hidden Away* and *The Power of God and the Weakness of Man*.

The first book represents largely a rendering of the diary written by Hieromonk Yefimy Trunov, a close disciple of Archimandrite Moisey Putilov, while the second one is a rendering of the diary of Hegumen Feodosy Popov. In these books the author "sets the miracles worked by the late ascetics of the Orthodox Church against the outstanding discoveries and technological inventions."

These books were written at a difficult time for Russia: "The fratricidal strife and bloody class struggle. Among the upper class and intelligentsia the faith in true God was rapidly sagging, while the true devotion was still alive in the hearts of ordinary people."

Well known are two more books by Nilus, namely, *At the Bank of God's River* and *The Great Within the Little*. Both are devoted to his life in the Optina Hermitage from 1907 to 1912 and its great startsy—Iosif, Varsonofy and Nektary. Nilus's writings are especially valuable for a study of Father Varsonofy's life as they cover the most significant period in his special service as spiritual father.

Giving encouragement to Nilus in his literary work, Starets Varsonofy himself took an active part in the publishing activity of the monastery. This drew him and his spiritual sons even closer together. As was already mentioned, Father Varsonofy engaged in the skete's publishing activity from his first years in the monastery. He supervised the publication of *The Collection of Letters from Father Amvrosy to the Religious and Laity* (issues 1 and 2) between 1906-1908. In 1908 there came out *The Collection of Letters from Starets Hieromonk Amvrosy of Optina to the Religious*, which was preceded by the thorough work to collect and edit them. Father Varsonofy also gave his blessing to publish the brief description of the life of Starets Anatoly (Zertsalov). Its longer version was prepared in Kazan, but was not published because of the Revolution.

Starets Varsonofy charged Father Ioann (Polevoi) and Father Nikon (Belyaev) with writing a description of the skete's cemetery (only the manuscript of this work has survived). A description of the life of some 70 inhabitants of the Optina Hermitage, who died between 1809 and 1909, was also undertaken. The purpose of this work, according to Father Varsonofy, was "to ensure that all those who have read it try to follow the faith and the good works of the deceased."

Relationships between the startsy and the secular

world manifested themselves most vividly in their relations with Leo Tolstoi. The controversial reports about them in many publications are well known. There is an evidence that Leo Tolstoi wished to repent before his death. To this end a wire was sent from the railway station Astapovo to Optina, saying that the writer would like to see Hieromonk Iosif. Because of the starets' illness, it was the head of the skete, Hegumen Varsonofy, who was sent to visit the dying writer. Thanks to the testimony of the father himself, we know the truth about the last hours of the writer: "I went to Astapovo, but was not let in to see Tolstoi, I begged the doctors, the relatives, but all in vain... There was an iron ring forged around Tolstoi; though he was there, he could not tear it apart, nor escape it."

Speaking about the spiritual guidance the starets offered to intelligentsia, it is necessary to mention the discourses in which he dealt with the life and work of not only Russian but also foreign writers. Father Varsonofy saw the intransient value of the works by Turgenev, Pushkin, Lermontov, as well as Schiller, Shakespeare and Heine in their dissatisfaction with the earthly things, their longing for Heaven and the lost bliss. "One should cherish every spark of communion with God. Our best writers sought God, though this is somehow forgotten, and today's students read nothing, nor do they have any idea of either Shakespeare or Pushkin—those who could raise them up from the everyday routine and bring them to God. Incidentally, though such reading can of course lead one to think about Heaven, it does so in a roundabout way."

Speaking to the faithful, the starets often emphasized how beneficial spiritual influence was for a creative person. Thus, in one of his discourses he mentioned the great importance that sermons by Metropolitan Filaret Drozdov had for Pushkin, who wrote a poem in response. Father Varsonofy also referred to the spiritual experience of Gogol whose life was bound up with the Optina Hermitage. The writer himself wrote after his talk with Hieromonk Makary: "I left him a different person." Gogol left the monastery with his soul renewed to begin his work at the second volume of *Dead Souls*. If in his first volume Gogol depicted life in Russia in which Plushkins, Sobakeviches, Nozdrevs and Chichikovs prevailed and which reminded of a dark and stuffy cellar filled with low and banal interests, in his second volume he hoped to depict an Orthodox Christian in all his beauty and purity. But then, feeling that it was beyond his power to embody the Christian ideal which lived in his soul, he became disappointed with his work. The starets believed that was the real reason for Gogol's burning the second volume of *Dead Souls*. The writer's friends and contemporaries could not understand what had happened to him. Gogol died as a true Christian. "There is a story," Father Varsonofy continued, "according to which he said to a close friend: 'Oh, I have lost so much, I have lost so terribly much.' 'What and why have you lost?' he was asked.

"I have lost so much because I did not take monastic vows. Oh, why did not Father Makary take me to the skete?!" Starets Varsonofy suggested that Starets Makary had not allow Gogol to the monastery because he thought that the writer would not be able to bear the burdens of monastic life.

Father Varsonofy devoted one of his discourses to Turgenev.

Discourse, June 30, 1912

"Turgenev highly appreciated the woman. All women in his works are put in an aura, whereas his male characters are outlined less brightly. Among our great Russian writers, it is only Gogol, another admirer of all things beautiful, who, in the last years of his life, came to seek a true Christian in a woman. He failed to find one, though, not because Russia lacked such women. No, we have always had and will have Christian women. They raise the younger generation and they are the guarantee of our historical future.

"I have talked today with one intellectual woman who finished a gymnasium and is going to enter the advanced courses. She admires Turgenev, saying: 'I will buy his collected works and read them all, because women's characters are so vividly depicted in them.' True, Turgenev is a remarkable artist, but he came to a bad end. He did not give his heart to the Lord. In one of his articles written not long before his death, Turgenev says: 'Enough of seeking beauty... etc.' Unfortunately, he did seek beauty to the end of his life. He had many infatuations and gave all that was left in his soul to a woman, without leaving anything to Christ, whom he drove away from himself. And who was that woman whom Turgenev came to love so much? His last infatuation was a frivolous woman, an Italian Jewess, Viardot.

"Yesterday I conducted a moleben at Bobrovo and after it, came to visit the director of the factory. There I met a lady who knew personally many of our writers, such as Polonsky, Goncharov and Turgenev. She told me that Viardot treated Turgenev in a terrible way: instead of giving him a rest, she snubbed him, a 75-year-old man, and even took pride in treating the great Russian writer like the vilest lackey. And what about Turgenev? He was simply blind with love and tolerated everything. What a miserable infatuation of the soul! And to God he brought less than nothing. Before his death there still were some good people about who summoned a priest, but he refused to take communion and died without it. So he came to stand before the Lord, but what the Lord demands above all things is the committed heart, and Turgenev's heart was irretrievably given away to a human being, rather than Christ. When still on earth, he was requited, but what awaits him beyond the grave is terrible even to think of. Though there was a time when Turgenev had faith and cherished it."

In one of his articles Starets Varsonofy rises up against nihilism, stating that Holy Russia is now suffering from a new invasion which is more fearful than that of the Tatars. Those Tatars enslaved us politically, while nihilism is trying to deprive us of our faith. All the writers should rally their ranks to protect the holy faith against its enemies. But Turgenev, at the end of his life, joined the enemies and perished.

Noteworthy are Father Varsonofy's utterances about music. Before entering the skete, he had a serious passion for music. He often attended the opera house, various performances and played harmonium. This is what he said about the understanding of serious music: "A non-believer finds it boring and incomprehensible. He would rather listen to the balalaika! It means that it is necessary to teach people to understand religious music."

Speaking about music, Starets Varsonofy repeatedly emphasized the great role that religious music played in the life of a Christian. He advised Archpriest Vasily Shustin the following: "You will have children, so teach them music. It must be real music, of course, angelic, rather than dances and songs. Music helps to develop the understanding of spiritual life."

Here are the starets' words about the Easter Canon of St. John of Damascus: "How magnificently does it elevate the soul, filling it with spiritual joy as far as one comes to understand it."

According to Father Varsonofy, "the Lord is boundless in His love. He has left us in our exile [earthly life—A. M.] so much beauty, so many images and so much comfort, which can be especially appreciated by artistically sensitive natures. The beauty of this world is only a hint of the beauty that filled the original, created world as Adam and Eve saw it. That beauty was destroyed by the Fall. Remembrance of that original beauty nourishes the great works of art, filled as they are with sorrow for the lost harmony. Nowhere this sorrow, though subdued by solace, is expressed so powerfully as in our church music and prayers. You can hear in them now a lament for the lost paradise, now contrition over the sins, now a joyful and triumphant song about our Redeemer."

In the conclusion of this narration about Starets Varsonofy as spiritual guide, I would like to cite a passage from the book *Russian Saints and Intelligentsia* by Prof. N. Smirnov: "It is only the commandments and feats of the Russian saints that shed light upon the profound mysteries of not only Russian holiness and righteousness, but also the mysteries of the entire life of Russia, the mysteries of her state and social order, the mysteries of her philosophy and morality, the mysteries of her life and literature, the mysteries of her hope and sanctity."

Father ALEKSANDR MARCHENKOV

(to be continued)

Enough of Fratricide!

Sermon Before the Cross

Brothers and sisters, let us pray with a contrite heart to the Father, and the Son, and the Holy Spirit and venerate the Holy Cross which the Church brings forth today to her faithful children to fortify them spiritually by showing them again the Golgotha Cross and the Son of God crucified on it, His torments and death which He suffered for the sake of our salvation. Once again we are reminded of the words spoken by Christ: *If any man will come after me, let him deny himself and take up his cross and follow me* (Mt. 16.24). The Son of God summoning us to do this was Himself the first to take up His Cross; He took it up to the Golgotha, was crucified on it and died on it. He knows the real burden of the passions of the cross and the bitterness of death. He also knows the goal to which He summons us and the strength with which He will imbue His faithful servants so that they may endure all torments. He is All-Powerful and can offer assistance to anyone who approaches Him with a contrite heart. He is just and does not demand from us more than we are able to do. God is merciful and *will not suffer you to be tempted above that ye are able* (1 Cor. 10.13).

We have one goal: to come through all the sufferings on the road to our Lord God for, according to the Divine Word, this is the only way to salvation. Therefore *Thy Cross, O Master, we adore, and Thy Holy Resurrection do we glorify* for all eternity. Today, too, overcome with grief and pain for the innocently shed blood, we prostrate ourselves before your Holy Cross, O Lord.

I address both believers and non-believers and

ask: has not enough fraternal blood been shed on this earth from Abel to our days? Shall we, too, drown ourselves in blood in these troublous times unable to turn to mercy and reason? Shall we drown in blood everything kind and Christian left in us and our peoples?

Dear children of God! I appeal to you irrespective of your party affiliation or your ideological principles and, in the name of the Orthodox faith, in memory of our ancestors who have given their lives for our freedom, call upon all of you to do everything so as to restore peace and put an end to human sufferings.

Repentance is the most important thing today. Above all, I call everybody to sincere repentance before God and people, before Heaven and earth for all the evil that has accumulated in us. There is only one remedy against evil—universal reconciliation. Without repentance, forgiveness and unity our people will not be able to endure and, what is even more awful, to enter the Kingdom of Heaven, the community of the one eternal people of God.

I call upon all people of good will to accept these evangelic truths with their heart and mind because we bear responsibility for both the present and the future. I hope that such people are in the majority and that it is possible to pacify passions and alleviate misfortunes which are overflowing our soil.

Peace be unto you in God and may you be blessed. Amen.

His Holiness Patriarch PAUL of Serbia

Attaining Internal Peace

The Lord will give strength unto his people; the Lord will bless his people with peace (Ps. 29.11).

Numerous evangelical narratives about the healing of people possessed with devils remind us that God cherishes every person, that He wishes everyone salvation and confirmation in the

knowledge of truth. All people are very close to the Lord God, and the Lord grants strength and a peculiar internal peace to every person who accepts God's closeness.

As an example I can cite the healing of a man possessed with a demon in the country of Gadarenes (cf. Mk. 5.1-20). Being possessed with an unclean spirit he underwent severe sufferings and tortures and brought other people many anxieties and troubles; then the Lord delivered him from evil demoniac force and gave him strength and reason. People who witnessed this miracle were greatly amazed: the once wild, demon-possessed man was now in his right mind and enjoyed internal peace and tranquillity at the feet of Jesus Christ. But when the inhabitants of the Gadarenes prayed Christ to depart out of their coasts, the man who had been healed wanted to follow Christ. Christ, however, commanded him to go home to his friends and tell them what the Lord had done for him. Then people who had not seen Christ themselves realized how great was God's concern for man and marveled what peace the Lord bestowed upon human heart.

An ability to describe God's benefaction requires from a person a profound inner feeling of God's closeness and a particular state of his heart which Fathers of the Church call pacification, peacefulness. A Christian seeking closeness to God—not mere knowledge of God but actual closeness, that is unity which presupposes that God is constantly close to man and reposes in him—such a man, being peaceful in spirit, strives, through his words and deeds, to bring peace to other people: a sort of internal pacification, a specific sensation of peace with God when actions and deeds do not run counter to Divine Truth and do not disturb conscience.

In our everyday life each of us must aspire to peace and pray for peaceful disposition. Peace

emanates from God. When God is with us our soul is always quiet and peaceful; when God is with us nothing external distracts us or allows to plunge into vanity. The feeling of God's closeness makes us circumspect, composed and careful that our actions, wishes and intentions do not lose the gift of peace. For this reason all of us who profess faith in Christ and hence believe that through Christ we are close to Him come to pray to church and attain fortitude and internal peace there. Peace visits our souls and we do not tire of wondering at this grace of God towards us. We witness God's glorious deeds and realize that they have been done and are being performed not only for some people unfamiliar to us but for everyone of us as well. If a person lives a concentrated spiritual life he certainly has something to say of *great things Jesus had done for him*. And if a person says even one word about it to his near and dear ones the glory of God will spread far and wide and call people to unity with Him.

The Holy Church calls upon all of us to ask Him that, granting us strength and instilling grace-given peace unto us, He might teach us to appreciate these gifts and learn to make other people appreciate them, that he might enable us to speak about what the Lord had done for us. And then our hearts will be united in joy at the awareness that we serve the glory of God.

May the Lord grant us to be worthy of peace, to sow peace always and everywhere, and then the strength in God will abide in the life of each of us. Amen.

Archpriest GENNADY NEFEDOV

“The Burning Bush”

In the name of the Father, and of the Son, and of the Holy Spirit.

Dear brother and sisters,

The history of the Orthodox Church is rich in grace-giving manifestations of the Mother of God. It is beyond human powers to describe all the miracles She has worked. People speak about Her grace-bestowing mercy in every corner of the world.

Prayers and hymns in honour of the Theotokos have been known since the early centuries of Christianity. Churches and monasteries were put up in Her honour, towns and villages were named after her.

Feasts of the Orthodox Church that glorify the Mother of God are dedicated to the events of Her earthly life, to commemoration of Her grace-

giving appearances and miracles worked through Her holy icons; they express the Christians' firm hope of the swift intercession and assistance of their zealous Patroness.

Brothers and sisters, today we venerate one of the icons of the Theotokos known under the name of “The Burning Bush”.

The Bible narrates how Moses, the holy prophet and seer of God whom we commemorate today, once tended the flock and led it to the backside of the desert, to Mount Horeb. *And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.* When the bewildered Moses came over to see this wondrous sight *God called unto him out of the midst of the bush, and said,*

Moses, Moses... Draw not high hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God (Ex. 3.2-6).

This wondrous biblical sight became the prototype of the Mother of God, the prototype of the Omnipresent God, the Creator of Heaven and Earth and all living things, taking His abode in the womb of the Virgin to be incarnate of Her. Man cannot see God face to face in all His glory: *It is not possible that men should see God, upon Whom the Orders of the Angels dare not gaze—*sings the Holy Church. That is why Prophet Moses hid his face in fright when he heard God calling to him from the bush burning with fire. At the same time the Most Pure Virgin Mary remains Virgin after giving birth to the Son of God. The sight of the burning but not consumed bush was just as inconceivable for Prophet Moses as the birth of the God-Man from the Virgin is inconceivable for human understanding.

In commemoration of this event the Russian Orthodox Church venerates the icon of the Mother of God known as "The Burning Bush". The Lord God revealed the secret of Ever-Virginity in the burning but not consumed bush.

This icon of the Mother of God represents an eight-pointed star formed from two quadrangles one of which is red (fiery) in colour just as the burning bush seen by Moses; the other quadrangle is green which is the natural colour of the bush that did not change in the flames. The Holy Virgin with the Pre-Eternal Infant is

depicted in the centre of the eight-pointed star, as if in the midst of a bush. The man, the lion, the calf, and the eagle, depicted in the corners of the red quadrangle, symbolize peculiarities of the stories told by the four Evangelists about the life and teaching of that Divine and Immaterial Fire which the Most Holy Virgin Mary received in Her womb inconsumably. The ladder depicted on the icon intimates that the Son of God has descended on earth through the Theotokos in order to elevate to Heaven all who believe in Him.

Dear brothers and sisters, from time immemorial there has existed among the Russian Orthodox people a custom to keep in their homes the icon "The Burning Bush" as a token of heavenly patronage and safeguard from fire and natural calamities. In front of this icon we offer up prayers so that, through the intercession of the Mother of God, the Lord may protect our country and the world as a whole from the flames of wars, from internal and external disorders and strife for we firmly believe that from an inexhaustible source of Her holy icons the Heavenly Intercessor Herself bestows upon the believers Her bountiful salutary benefactions, emanates unabated grace and delivers people from all misfortunes and disasters. We, sinners, find great consolation in the intercession of our God's Mother for us. It is gratifying to know that before the Throne of the Most High we have the Merciful Intercessor heeding our prayers and bestowing consolation up on our hearts. Amen.

Archpriest VLADIMIR RIGIN

THE VICTORY DAY

The ceremony of laying the wreath from the Russian Orthodox Church on the Tomb of the Unknown Soldier at the Kremlin Wall, held on May 8, 1991, was attended by His Holiness Patriarch Aleksy II of Moscow and All Russia, members of the Holy Synod, hierarchs of the Russian Orthodox Church, members of the Moscow clergy, representatives of Synodal institutions, and Moscow believers among whom there were those who had fought in the Great Patriotic War.

Wreaths were also laid by representatives of Moslem and Judaist religions.

After a minute of silence by which those present commemorated people who had given their lives for the Motherland Protodeacon Vladimir Nazarkin proclaimed: *For the repose, tranquillity and blessed memory of generals and soldiers who have laid down their life in battle for the Homeland, let us pray to the Lord.* The choir of the St. Daniel Monastery sang "Eternal Memory" three times.

* * *

That same night a mass meeting was held in the Red Square near the St. Basil Cathedral by the International Movement of the Red Cross and Red Crescent which initiated the world campaign in defence of the war victims. Representatives of the Russian Orthodox Church participated in this meeting. With the blessing of His Holiness Patriarch Aleksy II of Moscow and All Russia, Archpriest Anatoly Novikov, Dean of the Sts. Peter and Paul Church in Moscow, the Great Patriotic War veteran, read the following Message of His Holiness addressed to P. Shirinsky, Vice-Chairman of the Executive Committee of the Union of the Red Cross and Red Crescent Societies of the USSR:

"Esteemed Pavel Pavlovich,

"My cordial thanks to you for your letter of April 17, 1991. The world campaign in defence of the war victims conducted by the International Movement of the Red Cross and Red Crescent will, undoubtedly, become a momentous event of the year.

"With all my heart I support this humane and merciful action. May the Lord bless all its participants.

Respectfully Yours,

ALEKSY, Patriarch of Moscow and All Russia

May 6, 1991."

In his report Father Anatoly stressed that the Russian Orthodox Church has always prayed and will pray in future for all who gave their lives for the Motherland in the hard years of the last war. May our Lord Jesus Christ, the Conqueror of death, give rest to their souls in the mansions of the righteous.

K.

His Holiness Patriarch Aleksy II laying a wreath at the Tomb of the Unknown Soldier, May 8, 1991





Laying a wreath on behalf of the Russian Orthodox Church at the Tomb of the Unknown Soldier at the Kremlin Wall, May 8, 1991

Memorial Day

It is half a century now that the guns of the last war have been silent, but war memories still linger on.

The very name of the town of Volokolamsk brings to mind the events of the stern autumn of 1941. Most of us know from our school days of the feat of the hero-soldiers of the Panfilov Division at the Duboskovo junction. But how many unknown heroes fell in battle on the land of Volokolamsk, and how many of them remained unburied....

This year the town marked May 9 without the traditional fanfares and military marches. In the morning crowds of people came to the Church of the Nativity of the Blessed Virgin at Vozmishche to prayerfully commemorate their dear and near ones who had given their lives for all that the meaningful word Motherland implies.

Liturgy with special prayers for the dead was celebrated by Metropolitan Pitirim of Volokolamsk and Yuriev assisted by Archpriest Nikolai Popov, rector of the church, John Matusiak, guest from the Orthodox Church in America, clergy of the Volokolamsk

Deanery, the Moscow Patriarchate Publishing Department staff members in holy orders, and guests from the Moscow Theological Schools.

The Liturgy was concluded with an Easter procession, and a wreath was laid down and "Eternal Memory" sung at the modest monument to the town's defenders erected on the initiative of the parishioners in the church yard. Then Metropolitan Pitirim conducted a panikhida at which, among others, warrior Svyatoslav was remembered, the uncle of John Matusiak's father who served in the U.S. Army and never came back from the war.

...Sorrowful hymns are followed by a triumphant one: "Christ is risen from the dead, trampling death by death, and upon those in the tomb bestowing life." The funeral procession proceeds slowly to the environs of Volokolamsk where a common grave was prepared in a picturesque birch grove. The ashes of those who fulfilled their patriotic duty to the full at last find repose.

On June 22, 1991, our country marked the Day of Memory. On the occasion of the 50th anniversary of the beginning of the Great Patriotic War, His Holiness Patriarch Aleksy II of Moscow and All Russia, hierarchs, the Moscow clergy, representatives of the Synodal departments and Moscow believers laid a wreath on the Tomb of the Unknown Soldier at the Kremlin Wall. A short funeral service ended with the proclamation of *eternal memory to generals and soldiers who laid down their life in the battle for the Fatherland.*

With the blessing of His Holiness Patriarch Aleksy II panikhidas for our countrymen who had fallen in battle during the Great Patriotic War were conducted on that day in the Patriarchal Cathedral of the Epiphany and in all the churches of the Russian Orthodox Church.



Funeral ceremony of reburial of warriors' remains, May 9, 1991

Meeting with Participants in the Great Patriotic War

On May 12, 1991, veterans of the 2nd assault field-engineer brigade and of the Dimitry Donskoi tank column, built during the war with money donated by the Russian Orthodox Church,

met at the Moscow school No. 715 in the Usiyevich Street.

Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, received an invi-

tation to the meeting with war veterans. It was on his initiative that soldiers and officers of the 38th special and 516th flame-thrower tank regiments of the Dimitry Donskoi column met in the Publishing Department for the first time in May 1985 on the occasion of the 40th anniversary of the Great Victory. Ever since a good tradition of maintaining and promoting connections between the veterans and representatives of the Russian Orthodox Church has been established.

The efforts of A. Rak, director of the school, and of the Council of Veterans made it possible to open in 1975 a school museum of martial glory dedicated to the heroic road of these two regiments. Broad exposition shown to the



Metropolitan Pitirim among veterans of the Great Patriotic War. From left to right—Retired Lt.-Gen. A. Gushchin and Lt. V. Golubev

participants of the meeting was commented upon by Lt.-Gen. A. Gushchin, chairman of the commission of the field-engineer troops, and by V. Golubev, chairman of the council of veterans of the 2nd assault field-engineer brigade. Then followed a

friendly talk with the school director and teachers during which war veterans had an opportunity to share their reminiscences of the stern years of the last war and of the glorious Victory Day.

Vladyka Pitirim wished war veterans good health and great

success in their noble work of bringing up young people in the spirit of high morality and love of the Motherland.

An atmosphere of cordiality, frankness and spiritual elation prevailed at the meeting.

The Festival of the Slavonic Written Language

The Festival of the Slavonic written language and culture took place in Smolensk from May 24 to 27, 1991. Among the participants in the celebrations were Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate; Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate; Bishop Lev of Novgorod and Staraya Russa; Bishop Grigory of Konstantia (the Bulgarian Orthodox Church); numerous clergymen, representatives of central and local authorities; people's deputies, workers in the field of science, culture and mass media. Envoys of the Slavonic peoples of Russia, the Ukraine, Byelorussia, Bulgaria, Poland, Slovakia and Serbia came to Smolensk to take part in the festival.

The festival was opened on May 24, the Feast of Sts. Cyril and Methodius, Equal to the Apostles. It began with the Divine Liturgy celebrated in the Dormition Cathedral of Smolensk; after the Liturgy a solemn procession of clergymen, residents of Smolensk and the guests marched, singing hymns, to the city park where a moleben was conducted. Then followed a festive gathering and a concert of church choirs and folk-music groups. On the same day a memorial plaque in honour of Sts. Cyril and Methodius was unveiled and consecrated in the street named after them. The office of consecration was conducted by Metropolitan Kirill. In the evening of the same day there was a festive concert in the Smolensk Drama Theatre.

The small blessing of the Church of Sts. Peter and Paul, an architectural monument of the 12th century, was carried out on May 25, followed by Divine Liturgy celebrated by Metropolitan Kirill. On the same day Vladyka Kirill consecrated the memorial cross in the Katyn Forest where Soviet prisoners-of-war had been shot down during World War II. Metropolitan Kirill conducted a panikhida by this cross and at the monument to the Polish officers who had been also shot down there. Afterwards he consecrated the memorial stone put at the place where the Orthodox Prince St. Gleb had died the death of a martyr in 1015.

The festival of the city of Smolensk that took place on May 26 attracted numerous amateur groups. The monument to Fyodor Kon, an outstanding early Russian architect, was opened on the same day.

On May 27, writers, poets and journalists who had come specially for the festival met representatives of the townspeople. There was one more memorable event on that day—the first graduates from the Smolensk Inter-Diocesan Theological School received their certificates.

Celebrations included a study conference "Slavs—Unity and Variety", Tenishev readings, art exhibitions, concerts and a festival of feature and documentary films.

Festive events were also organized in the villages of Novospasskoye, Przhivalskoye, Flenovo, Khmelita and Zagorye of the Smolensk Region.

Atomic Power Station Is Consecrated

On the days of Holy Pentecost, the ancient land of Smolensk saw an extraordinary event — Metropolitan Kirill of Smolensk and Kaliningrad consecrated an atomic power station in fulfilment of the will of the faithful and with the assistance of the authorities.

On May 28, at 10 a. m., the Vladyka was met on entering Desnogorsk by the power station administration and representatives of the municipal authorities. The motorcade was warmly welcomed and proceeded to the parish Church of the Icon of the Mother of God "Consolation of All the Afflicted". The church building, former barracks, gladdens the eye now that it has been decorated with green birch branches symbolizing the life-giving action of the Holy Spirit, Whose feast was celebrated the day before.

An assembly of the clergy welcomed Metropolitan Kirill and his guest, Bishop Lev of Novgorod and Staraya

Russa. Then the moleben was conducted for the Saviour, the Blessed Virgin and all the saints of Smolensk... The faces of the worshippers that crowded the church shone with spiritual joy. Carried from the sanctuary were an altar cross, icons and banners and a festal procession began: church banners flew in the wind, the choir was singing prayerfully echoed by the worshippers as the procession was coming out of the church gates.

It had been raining days on end, but on that day the sun was shining brightly. And only after the office of consecration ended a sudden shower as if completed the great act just accomplished. To the pealing of bells and singing of hymns the procession solemnly entered the square before the building of the atomic power station, where, according to a Russian tradition, Vladyka Kirill was met with bread and salt by E. Safrygin, APS director, who had taken a

sympathetic attitude to people's appeal to consecrate the source of energy feeding many regions of Russia.

Before the moleben Metropolitan Kirill addressing those present said:

"Dear brothers and sisters,

"We are crossing the threshold of this building, where you are labouring under conditions far from favourable. We know that people's attitude to undertakings like this one is not identical, and, yet, your activity is of great benefit for all.

"We have come here to participate in what you are doing, to help you to the best of our abilities with our prayer and kind word.

"We trust and hope that through the power of God this place and everyone of you will be kept safe. We trust and hope that through the power of God your labour will be of genuine benefit to people.

"...We will conduct this moleben in the hope that this day will be inscribed in the history of your power station as a special day, which will initiate your calm and safe labour. I will pray for this together with all who would wish to join me. I congratulate you on this special and remarkable day."

The Vladyka then called upon everyone to offer up a heartfelt prayer to the Lord that He might take this place under His protection: *And the very God of peace sanctify you wholly* (1 Thess. 5. 23), and bestowed his blessing upon those labouring there for the benefit of their Motherland and the people.

After the moleben the clergy, the choir and worshippers proceeded to the APS territory. His Eminence Metropolitan Kirill aspersed the walls of the power blocks to the singing of troparia for the Pentecost and the Cross.

After the procession went round the blocks, the APS workers asked the Metropolitan to asperse them. The people, aspersed crosswise, joyously received the baptismal purification and revival of the soul.

Accompanied by the clergy, the Vladyka went to the assembly hall and there addressed a large gathering. Metropolitan Kirill said, in particular, that the consecration of the APS would be differently assessed: for some it would be a revival of just another picturesque tradition, but the soul of others would be moved and revived. For many years, he went on, our society has been brought up on various clichés, such as the one of the antagonism between religion and science. Actually there are no contradictions between them, as there are none between, say, science and art. Science



Metropolitan Kirill visiting the Atomic Power Station of Smolensk

investigates the world and discovers its laws to place them at the service of man. Art is called upon to satisfy entirely different demands. Religion also has its own particular sphere of action.

After Vladyka Kirill's speech, the hierarchal choir under the direction of Nadezhda Abakumets gave a concert of religious music. The APS director invited the high guest to share the joy of the consecration at a fraternal repast, at which Metropolitan Kirill and the APS director exchanged speeches.

...The wall that divided people into believers and non-believers is crumbling. We are a single Russian people, and traditions of our ancestors are equally dear to us.

*Father ALEKSY KARPIKOV,
Rector of the Church of the Icon
of the Mother of God "Consolation
of All the Afflicted", Desnogorsk*

International Seminar in Moscow

On May 22-24, 1991, at the Department for External Church Relations, Moscow, a seminar was held on the theme "Overcoming the Institute of War" organized by the Life and Peace Institute—a world ecumenical centre for studying peace problems based in Uppsala, Sweden.

The deliberations were opened by Metropolitan Kirill, Head of the DECR. The sittings were chaired by Karl-Axel Elmquist, Life and Peace Institute President (Sweden), Bernt Jonsson, director of the Institute (Sweden), and Roger Williamson, research director (Great Britain). The participating scholars, diplomats, religious and public figures from Britain, Germany, Nicaragua, Norway, USA,

USSR, Sweden, and South Korea presented papers on problems of violence and non-violence, war economy and conversion, overcoming of war as a social and psychological phenomenon, and also on questions of ecumenical peace ethics, general security, international law, and activity of world organizations. The papers presented awoke a lively and constructive discussion.

On May 23, the Department for External Church Relations held a reception in honour of the seminar participants, at which all those present were greeted by Deputy Head of the DECR, Archbishop Kliment of Kaluga and Borovsk.

On May 24, a sitting of Life and Peace Institute Board was held.

The seminar participants were shown religious and cultural sights of Moscow. On May 25, Holy Trinity Day, they visited the Trinity-St. Sergy Lavra, and the Moscow Theological Academy. At the Patriarchal Chambers of the Lavra, they were received by His Holiness Patriarch Aleksy II of Moscow and All Russia. During the talk they had the

seminar participants told His Holiness of the results of their work. Patriarch Aleksy spoke of the present-day situation in the Russian Orthodox Church, of her joys and sorrows. He stressed the importance of joint peace effort of Christians and secular public in different countries.

On May 26, a press conference on the results of the seminar took place.

Recommendations for Organizing the Academic Process in Sunday Schools

(adopted by the Holy Synod on January 31, 1991)

I. Church and Children. Sunday School

Jesus said: *Suffer little children, and forbid them not, to come unto me* (Mt. 19. 14).

We believe in one Holy, Catholic and Apostolic Church whose apostolicity "is the Church's appeal to the world which She is called to enlighten and transform. In confessing our belonging to the Apostolic Church, we commit ourselves to continue the mission of the apostles. The apostolic and missionary commitment is placed on every member of the Church, whatever his or her surrounding may be, and especially on the hierarchy" (*Orthodox Catechism* by Bishop Aleksandr. Moscow, 1990, p. 49).

The bearers of apostolic ministry are called to teach Christian faith and life to all people, both children and adults. Without teaching Christian faith and life (or catechization) there will be no fullness of the life of the Church.

It can be said that Sunday school is a form of apostolic ministry, since it is Sunday school that takes upon itself the mission of initial catechism and, to a certain degree, the education of Christian children.

Our duty is to remove every obstacle on the way to Christ, to help a child to find true faith and to come to know the Living God, to revere that mysterious work of the Holy Spirit in a child's soul that will, in due time, transform the child and incorporate him or her into the fullness of the life of the Church.

Thus, the tasks of parish Sunday schools are to teach children and the youth the principles of Christian faith and life in the Church in accordance with it, to enlighten them, that is to educate them in the spirit and light of love, truth, good and beauty, joyful service of God and neighbours, support of the needy, and concern for the preservation and transformation of the world and life in it.

II. On the Organization of Sunday Schools

The organization of Sunday schools should begin with attracting the attention of parents and children through advertisements by radio, in newspapers, churches, etc.

It is very important to find a building suitable for the studies. It can be a parish house or another building close to the church. If a church building is not available, it is possible to rent a building from secular institutions. If there are several churches at a locality to choose from it is better to opt for the most favoured and frequented

church with the greatest number of authoritative clergy and parishioners who are best prepared and united in Christian spirit.

It is also important to choose the right time for the studies. Lessons can be held on any day, but it is better to conduct them on Sundays before the Liturgy of the Faithful or after the Liturgy, or on Saturdays before the All-Night Vigil. In this case, children can participate in the Liturgy of the Faithful or in the All-Night Vigil. In the latter case, their stay in the church should be limited to Vespers to avoid overstrain and listlessness.

The director of the Sunday school (better a priest or a person authorized by the church authorities) should invite teachers, if any, and children with their parents for an interview. Its aim is to divide children into age groups and to determine the degree of their churchliness and the level of their spiritual and overall development.

Considering the psychological peculiarities of the age, it is recommended to divide children into groups as follows:

Preparatory group—	3-5 years old — pre-school
Group 1	— 6-8 years old — preliminary
Group 2	— 9-11 years old — preliminary
Group 3	— 12-14 years old — secondary
Group 4	— 15-17 years old — senior
Group 5	— 18-20 years old — graduate, after school group

Considering the limitations of Sunday schools or a small number of children in groups, it is possible in some cases to unite Groups 1 and 2 into a preliminary group and Groups 4 and 5 into a senior group. It is not advisable to combine Group 3 with any other group because of the pronounced peculiarities of its age. Children in preparatory and preliminary groups may come to school with their parents.

The term in each group is three years, though it is possible to reduce it, especially for late comers.

According to the degree of their churchliness and spiritual state, children and their parents can be divided into the churchless and the churchly. A special attention in teaching the churchless children should be paid to missionary preaching, living witness to God and Christ, especially in secondary and senior groups. The churchly children, in their turn, can be divided into those who regularly come to church and communicate and those who hardly ever come to church and communicate.

If there is a possibility, basic lessons for churchless and churchly children should be held separately.

The mentally and physically handicapped children require special conditions and individual work. The curriculum of the Sunday school is intended for children normally developed mentally and physically.

The optimal number of children in a group is from 7 to 10 persons.

After the interview, the director should make out the schedule for the academic year. The schedule depends on the number of children, age groups, the degree of their preparedness, the number of teachers and the level of their learning.

Typical for the initial stage in organizing Sunday schools in our Church is almost total lack of teachers trained for such schools. The training of teachers for Sunday schools should be organized on the basis of either special schools for catechizers or specialised diocesan schools. As long as this acute problem remains unsolved, the main burden of this work should be borne by the parish clergy and devoted laity who can and want to do it. Parishes with many clerics should single out one or more clerical catechizers, relieving them from some of their liturgical duties. Lessons in preliminary groups can be conducted by devoted women who have an experience of dealing with children. Depending on the circumstances and the number of children, the number of teachers can vary from two (the priest and his assistant) to a whole team (the participation of a priest is advisable in any case).

The most important task in organizing a Sunday school is to found a library, preferably with a reading hall, to collect religious and secular books necessary for teachers and pupils, as well as audio-visual material and equipment for it.

Among the important organizational matters is a meal for children, a common repast which can take place either before or after the lessons. Such common meal is especially necessary for senior groups, since it gives them an additional opportunity for socializing.

The financial issue requires a special consideration. To ensure its normal functioning a Sunday school will need a considerable financial support to purchase books and other manuals, to pay the staff, to rent a building, to buy food, etc. The primary financial responsibility should rest with the parish or several parishes if they have one Sunday school for all. Additional funds may be raised through parent's voluntary donations or sponsors.

If at the initial stage in organizing a Sunday school it is impossible to find a separate building and sufficient funds to pay the teachers, then it is absolutely necessary to use the church itself and to enlist those who are ready to teach at least for some time without payment.

III. Guidelines for religious instruction (catechization) of children

To ensure a comprehensive and integral religious education of a child it is necessary to be guided by certain principles. Lessons in a Sunday school should become for children a special and joyful event which will teach them to live the life of the Church in all fullness possible for them and unfold before them the meaning and spirit of the Christian faith. A Sunday school graduates should be harmoniously developed in body and spirit and educated in ecclesio-Christian doctrine. They should learn to live in accordance with the truth and the will of God, without transgressing before God and people, before their own selves and their conscience.

To this end, the following principles are suggested for guidance:

1. The principle of faith. It includes the study of Holy Scriptures—several books of the Old and New Testaments as sources containing all the principles of Christian faith and life.

The study of Holy Scriptures should begin with the reading of texts adapted especially for children, such as "The Children's Bible" and "The Good News for Children".

As the original text of the Old and New Testaments are very difficult for children to study, it is recommended to read them in a certain order depending on the children's age. For instance, the best way for children in preliminary groups is to read to them out loud some passages from the historical books of the Old Testament and then to ask them to draw what they remembered best of all and, if possible, to place themselves in their picture.

At a later stage they should be introduced to the most vivid and dynamic stories from the instructive books, the law and, at a later stage, from the Books of the Prophets.

The study of the New Testament might begin with particular colourful stories followed by the reading of the synoptic Gospels (Mathew, Mark and Luke), followed by passages from the Acts and Epistles. In studying the New Testament books, it is necessary to focus on the personality of Christ, as well as moral aspects of His preaching, inuring children to drawing conclusions for themselves from the things they learnt.

In teaching the peculiarities of the Orthodox faith to children in preliminary groups, it is necessary to relate to the church feasts (Christmas—the meaning of the Incarnation of the Son of God, Epiphany—the notion of the Trinity, Passion Week and Easter—redemption, salvation and the Eucharist; Ascension—the Lord in glory, Second Coming, the end of the world; Pentecost—the Holy Spirit, the notion of the Church; the feasts of the Mother of God—Virgin Mary, her significance for the life and salvation of every Christian). The truths of the Orthodox doctrine should be also unfolded while studying Holy Scriptures. The reading of the Children's Bible or other adapted texts and, at a later stage, the original texts of Holy Scriptures should be necessarily accompanied with doctrinal commentaries. For instance, the story of the baptism of our Saviour should be accompanied with interpretation of Christian baptism; the story of Sts. Peter and Paul—exposition of Orthodox teaching on the hierarchy (bishops as the Apostles' successors); the repentance of Peter—reference to penitance in the Church and the sacrament of confession; the miracle in Cana in Galilee—interpretation of the sacrament of Christian marriage, etc.

The exposition of the Orthodox doctrine on the basis of catechetical and other doctrinal literature begins as the pupils get prepared, preferably when they are at least 13-14 years old.

2. The principle of good. It includes the Christian ethics, Christian aesthetics and Christian culture, that is answers the questions of what is "good" and what is "bad" for human beings, what is valuable and how much it is valuable for them.

In this case Christian ethics implies the teaching of Christian moral principles, code of behaviour in life through reflection on the Old and New Testament models, on the history of the Church and the life of the saints. In addition to the reading of Holy Scriptures and stories from the history of the Church and literature about saints, fiction can be used here, including the reading and rendering of short stories reflecting the beauty of the Christian moral ideal and educating children for love of their parents, respect for their elders, obedience, self-sacrifice, truthfulness, compassion, kindness, humbleness, aversion to duress

and every kind of violence, love and care for animals and plants. The development of "ecological sensitivity" in children is an important indication of their understanding of Christian ethics.

The moral education of children should include both individual and social dimensions. Examples from Holy Scriptures and the history of the Church should help children understand that the morality of the Gospel is for Christians the basis of not only individual, but also family and social life. Children should learn to apply moral criteria to their own life and to make the right assessment of events taking place around them.

Christian ethics should be taught using the examples of Russian and world art, introducing children to iconography, church singing and church architecture. The development of aestheticism should be encouraged through music lessons, singing, drawing, as well as amateur activity, excursions, etc.

The Sunday school course can include the study of languages (where possible and as optional subject). Foreign language lessons, if organized well, will become an additional incentive for attending Sunday school and contribute to an advanced general cultural level of the pupils. It is very advisable to introduce children to the rudiments of the Church Slavonic language. The reading of fiction and poetry, as well as acquiring practical knowledge and skills will also contribute to the moral and aesthetical education of children.

Physical culture occupies an important place in the harmonious development of a child. That is why children should be encouraged, if there are necessary facilities, to organize sports games with an emphasis on re-discovering forgotten national sports.

3. The principle of prayer. It is intended to inure children to private, church and common (group) prayer.

Private and common prayer can be both canonical and in one's own words.

It is very important that children should participate in church prayer at divine services, such as Vespers, Matins and the Liturgy.

The communicating children need to be taught to participate in the Sacrament of the Eucharist regularly (better every week) and consciously.

Sunday school participants should have an opportunity for subserving at divine services and singing in church choirs, if and as much as they wish. In doing so, it is desirable to learn a number of prayers by heart.

To make children accustomed to common prayers is especially important in our days. Children should learn to pray on their own amid relatives, friends, at home, in the family, in the class (group), etc. In doing so, they should overcome the feeling of alienation and shyness in front of other people. In this case they will be able to feel better the spirit, prayerful mood and support of the children and adults around them.

4. The principle of life in the church. It presupposes the study of Russian and world church history, especially historical facts, as well as personal examples from history and modern times. These include the lives of apostles, martyrs, preachers (missionaries), the saints of the 20th century and others.

In studying the lives of Russian saints, it is especially beneficial for children to take part in pilgrimages to their relics and the places where they distinguished themselves. It is very important that children should understand that these saints lived nearby and many of them not so long ago, that there are saints living in our midst in our days as well and that the history of the "people of God" has not

ended, but continues. These pilgrimages can become an excellent background for telling children the stories of saints and for composing prayers and verses in their honour. Having come to know the life of a particular saint, children or young people can choose him as their personal example, as well as patron and guide.

Children should get from Sunday school the general idea of the canonical order of the Orthodox Church, such as sobornost, the powers of bishops, priests, and deacons, and the role of the laity, as well as the meaning of church discipline, fasts and feasts, national church traditions such as Christmas, Christmas holidays, Epiphany, Shrove tide, Lent, Easter, Commemoration of the dead after the Bright Week, Trinity, Transfiguration, etc. Pupils should be taught to reject such sins against the Church as heresy, schism, prejudice. The introduction of pupils to the canonical subjects should be based on stories from the history of the Church and the lives of saints, as well as interpretation of divine services. It is advisable for senior groups to get acquainted with the Statute of the Russian Orthodox Church.

IV. Recommended daily routine

It is recommended that children from 3 to 5 years old should sit not at lessons, but rather separate meetings for 10-15 minutes, since pre-school children are not able yet to acquire systematic knowledge or skills. They rely in their worldview on their parents and children of the same age. It is difficult for the children of this age to isolate themselves from their home milieu. It is important for them to feel that they live in love and security.

Lessons for Groups 1—5 should be conducted once a week during the academic year lasting from September to May. Each academic day can consist of three lessons with 5-minute interval. A common meal with a short prayer can be arranged before or after lessons.

The duration of lessons and the common meal depends on the age group. The common meal for preliminary and secondary groups can last at least 20 minutes, senior groups would better have it prolonged to 30 minutes, so that they could satisfy their increased need for fellowship.

The duration of a lesson for Group 1 is 20 minutes, Group 2—25 minutes, Group 3—30 minutes, Group 4—35 minutes, Group 5—40 minutes.

With this daily routine together with a common meal and intervals, the total duration of lessons will be as follows: Group 1—1 hour 30 min, Group 2—1 hour 45, min, Group 3—2 hours, Group 4—2 hours 25 min, Group 5—2 hours 40 minutes.

Apart from lessons, senior Groups 4 and 5 can be engaged in the common reading of the Bible with a discussion to follow, as well as special prayer and prayer-preaching meetings and after-Eucharist common meals (agapae) under the leadership of the priest or somebody from among teachers or adults.

V. Guidelines for Sunday school curriculum according to age groups

The proposed guidelines for the curriculum presuppose a free choice of resources and allow of amendments depending on the abilities of the pupils and possibilities of the Sunday school organizers. These guidelines are recommended for use as basic principles for organizing the academic process.

Group 1. 20-minute lessons.

Lesson 1: "Introduction to the temple". The purpose is to make children accustomed to the temple and the Church. They can be taken to church between services, in order to show them all that is possible to show, introducing them to the basic elements of church interior, such as iconostasis, sanctuary, etc., to answer their question and to tell them about the rules of behaviour in the church and the church devotional order.

After attending divine services for a short time, it is necessary to ask them what they liked best and why, to answer their questions and to explain the meaning of some of those Church Slavonic terms which are used most frequently and difficult for understanding.

To introduce children to "the principle of prayer" is to inure them to church, common and private prayer.

The same lesson should be used for relating some gospel stories and interpreting some feasts in the church year.

This will be a basis for beginning to study parts of the New Testament, especially the first three Gospels, using the adapted texts.

Lesson 2: "Play and practice" to introduce children to the rudiments of Christian culture. This includes needlework (for girls), paper cutting, church models gluing, handicraft, performing personal obediences, for instance, children can be asked to do something for the church (to clean and sweep it, to put flowers, to polish candlesticks, etc.). Children should regard it all as a play, which will gradually lead them to understand the meaning of work for God and their neighbours.

Lesson 3: assimilation of "the principle of good" to understand Christian ethics, which implies a contextual and lively interpretation of the behaviour code ("what is good and what is bad"), as well as Christian aesthetics—singing, drawing etc. At singing sessions, children can learn some simple church hymns. At drawing session, they will benefit from picturing the images and details they remembered best, perhaps, from the reading of the Gospel or something they saw in the church. Children of this age like to colour pictures. The colouring of pictures depicting liturgical features (in special books distributed at present by the Commission) will help them memorize the order of divine services and the designation of sacred articles and vestments.

Group 2. 25-minute lessons.

Lesson 1: the study of the Old and New Testaments on the basis of adapted texts (Children's Bible), with doctrinal commentaries ("the principle of faith"), with emphasis on the 12 Great feasts and other great holidays of the church year; introduction to their iconographic representations, major hymns, church and national church traditions ("the principle of life in the Church").

Lesson 2: studies on Christian aesthetics—singing, drawing. It is also possible to arrange games and physical exercises.

Lesson 3: studies on Christian aesthetics continued, also on the basis of personal examples of Christian devotion and commitment. It is possible to study the lives of some especially venerated saints (in connection with their commemoration days).

The same lessons continue to teach children the principle of prayer, including learning prayers for the commemoration days of the saints they study and attending worship services and subserving at them.

Group 3. 30-minute lessons.

Lesson 1. initiation to the original biblical texts and the principles of biblical apologetics (learning how to read the Bible). Here children can read some of the Old Testament books, beginning from the Exodus and historical books of the Prophets, concentrating on the ethical and historical

side of the story and answering questions. In this connection it will be relevant to consider some examples from art and literature with Old Testament plots and to review various life situations, analysing them from the perspective of Old Testament and Christian ethics.

Lesson 2: the study of "the principle of good" continued, especially through Christian culture, using widely fiction and poetry. Second and third graders in Group 2 can be taught the facts of church history beginning from the apostolic times, accompanying it with doctrinal commentaries.

Lesson 3: studies on "the principle of life in the Church", encouraging children's interest in congregational life by telling them about early Christians, saints and monks. At this point it is advisable to introduce children to the principles of the canonical Church order. Another emphasis should be placed on the ethical and aesthetical principles of personal piety, generosity and chastity, unity of work and prayer and, again, on the examples of saints in accordance with church calendar. This should be accompanied with the learning of a number of new prayer texts (with the necessary understanding of what is written in them), as well as the renewal of the Principle of Prayers, focusing on the common (group) prayer.

On the optional basis it is possible to organize more pilgrimages, hiking, excursions and physical exercises.

Group 4. 35-minute lessons.

Lesson 1: the reading of the original text of the New Testament and systematic study of the Orthodox doctrine, using catechism or special text-books.

A brief introduction, not yet dogmatical, but rather ethical and aesthetical, to other religions and Christian confessions (paganism, Islam, Judaism, Hinduism, Catholicism and Protestantism) is also possible, in comparison with Orthodoxy. Here takes place the first conscious choice of the faith as if a trip together with the envoys of St. Prince Vladimir, as well as the beginning of personal self-determination in faith. The Old Testament continues to be studied, including the prologue of the Book of Genesis (Ch. 1-12). Children are told about the origin of man and the world, followed by apologetic discourses on religion and science.

Lesson 2: a new step in studying and assimilating the Principles of the Good, the reading and discussion of fiction and poetry, modern writings, developments in the country and the world from the point of view of Christian moral ideal and in comparison with examples from the lives of saints. The task is to develop and foster in children the spirit of mutual aid, independence of thinking, respect for other opinions. Here takes place personal self-determination in life.

Lesson 3: intelligent reading and singing in Church Slavonic. Children are introduced to the liturgical order and interpreted the meaning of divine services and asked to take an active part in them. They continue to study the history of the Church, including the history of the Russian Church. They are also introduced to the Statute of the Russian Orthodox Church.

Group 5. 40-minute lesson.

Lesson 1: the reading and interpretation of the Old and New Testaments. Children are taught to pronounce short homilies. If they wish they may write compositions on various subjects and engage themselves in group prayers.

Lesson 2: the study of church history and divine services.

Lesson 3: practice, including short presentations and discussions on chosen subjects of theological, church-historical, church-practical, ethical and aesthetical nature.

By the end of the course in a Sunday school, children should have completed the process of conscious self-determination in faith and life with a tendency to draw generalizations and conclusions with regard to worldview.

On March 31, 1991, broadcasts began of religious Radio Radonezh programme inaugurated by the Radonezh Society and sponsored by the social development commercial bank. The programme received the blessing of His Holiness Patriarch Aleksy II of Moscow and All Russia. Spiritual guidance is exercised by the theological collegium consisting of Archimandrite Amvrosy; Hegumen Ioann, Head of the Moscow Patriarchate's Department on Religious Education and Catechization, and Fathers Valentin Asmus, Artemy Vladimirov, Dimitry Smirnov and Sergy Romanov.

The time of broadcasts since July 1—10 p. m. to 12 p. m., 355 metre bands (medium waves). Address—25 Pyatnitskaya St., 113326 Moscow, USSR. Telephone—233-63-56.

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An exhibition of Orthodox church vestments, the first ever since the establishment of Soviet power, was arranged in Kharkov. The exhibits were offered by Metropolitan Nikodim of Kharkov and Bogodukhov who had collected them in Jerusalem, Argentina, and in the Ukraine.

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The Tashkent Diocese of the Russian Orthodox Church started a publication of the *Slovo Zhizni* (Word of Life) newspaper. Circulation—10,000. The first issue is on sale.

On May 20, 1991, a Congress of Orthodox Youth of the Kaliningrad Deanery of the Smolensk Diocese was held. The work of the Congress was headed by Metropolitan Kirill of Smolensk and Kaliningrad. In the course of discussions questions were examined of drawing younger children closer to the Church, of youth participation in charity activities, in the restoration of churches and cultural monuments, in catechization and theological education, and in other spheres of modern church life, and also in arranging pilgrimages and excursions.

* * *

On May 22-24, 1991, international colloquium on the theme "Democracy and moral values" was held at the Institute of Modern Social Problems, Moscow, organized by the Papal Council on dialogue with non-believers and by the Soviet Committee on Security and Cooperation in Europe. Co-chairing the colloquium were Cardinal Pierre Pupar, President of the Papal Council on dialogue with non-believers and Prof. E. Silin, Vice-chairman of the Soviet Committee on Security and Cooperation in Europe. Participating in the colloquium on behalf of the Russian Orthodox Church were Archimandrite Iosif, Head of the DECR's sector on ties with the Roman Catholic Church, and Archpriest Aleksandr Kozha, Head of the DECR's sector on interreligious ties.

ORTHODOX SISTER CHURCHES

On January 23, 1991, the Writers' Union of the USSR, the Institute of Slavonic and Balkan Studies of the USSR Academy of Sciences, and the Bulgarian Cultural and Information Centre held a meeting in memory of St. Kiprian († 1406), the Bulgarian-born Metropolitan of Moscow and All Russia, who left a tremendous spiritual and literary legacy. The meeting was attended by the representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Gavriil, who conducted a moleben to St. Kiprian. The main speech was made by Nevyana Doncheva-Panayotova from Bulgaria, author of an extensive study on the life and work of Metropolitan Kiprian. She prepared a version of the speech specially for our journal, which we are publishing here.

The speeches were followed by church canticles performed by the choir of the Church of the Assumption of the Bulgarian Podvorye in Moscow.

Kiprian, Metropolitan of Moscow: His Life and Work

Metropolitan Kiprian of Moscow lived in one of those periods when the political, cultural, and literary contacts between the Bulgarian and Russian peoples, which have a long history, were particularly intensive—the late 14th and early 15th centuries. He was born in Tirnovo, was educated at the Tirnovo Literary School and the cultural and educational centres in Constantinople and Athos, and headed the Russian Church, first as Metropolitan of Kiev, and subsequently as Metropolitan of Moscow, from 1376 to 1406. His entire religious, political, and literary activity characterizes him, to quote one of his contemporaries, as “a pious and virtuous man, who could make good use of circumstances and take a wise decision”.

The end of the 14th century was a turning point in the history both of Bulgaria and Russia. Political developments it abounded in were of absolutely opposite state and cultural significance for the future of the two countries. While Bulgaria was on the eve of Turkish conquest, a tragedy which Tsar Ivan Shishman's heroic efforts proved powerless to thwart, Grand Prince Dimitry Donskoi of Moscow brought together the armies of various Russian principalities and routed the Tartars. Fragmented Bulgaria was unable to stay the Turkish onslaught and lost its political and state independence for five centuries to come, whereas newly unified Russia threw off alien oppression and became a powerful European state. The Turkish domination put an end to what is known as the “Second Golden Age” in the history of Bulgarian culture, the main source of which was the activity of the Tirnovo Literary School, whereas Dimitry Donskoi's great victory in Kulikovo Plain in 1380 put an end to the Tartar ascendancy and marked the beginning of an upsurge for the Russian state, which, in turn, gave a powerful impetus to the development of all spheres of Russian culture.

In this period, extremely important for their history, the two Slav peoples revived their old cultural and

literary contacts, which was crucial for the preservation of Bulgarian literary traditions in Russia, in spite of Bulgaria's enslavement by the Turks.

The greatest merit here goes to Metropolitan Kiprian. Both in his lifetime and after his death, high assessments were made of his role in the spiritual and cultural life of Russia. Numerous comments have survived, made in those days by Russian writers and chroniclers on various forms of his activity. Thus, there is a manuscript written in 1403, i. e., still in his lifetime, which says that “with his blessing the Russian lands enjoy complete peace”, and that “his correction of books and his teachings illuminate this land more brightly than the sun's rays, and quench its thirst like an inexhaustible spring”.

In the Book of Degrees and Nikon's Chronicle, the most authoritative Russian chronicles, Metropolitan Kiprian is described as a “highly learned and spiritual man” and “all-wise”.

Both in his lifetime and after his death, Metropolitan Kiprian was often referred to as an ardent champion of education and culture, and an indisputable authority on religious literature. Thus, Archimandrite Dionisy wrote in the 17th century: “Everybody knows Metropolitan Kiprian as a holy man.”

A convincing proof of the deep love and respect the Russian people felt for the Metropolitan is his anonymous biography, which is included in some manuscript collections and chronicles and is entitled “A Brief Story of the All-Wise Kiprian, Metropolitan of Kiev and All Russia”. This is the first biography of Kiprian, written by one of his contemporaries and reflects the latter's personal impressions, which is why it is an important historical document for biographers and researchers.

The best literary work about Metropolitan Kiprian, which is, at the same time, an authentic historical document, is the epitaph written three years after his death by his nephew, Metropolitan Grigory (Tsamblak).

Apart from these works, there are some extant ones about his rivals as well, such as "A Story of Mityai" and "Pimen's Trip to Tsarigrad", which show how difficult Kiprian's road was to his high position in the Church hierarchy. It would be impossible to trace the vicissitudes of his life without the documents issued by the Constantinople Patriarchate on the appointment, deposition, and reinstatement of Kiprian as the Russian Metropolitan.

Our list of sources would, of course, be incomplete without the works by Metropolitan Kiprian himself, such as his messages to St. Sergy of Radonezh, Archbishop Feodor of Rostov, founder of the Simonovo Monastery in Moscow, and to the Reverend Afanasy of Vysokoye, and his eulogy concluding the biography of Metropolitan Petr, all of which contain very valuable autobiographical facts.

Thus, there is a very large number of documents on the life of Metropolitan Kiprian. Russian and Bulgarian researchers have been studying his life and work for about two centuries. A considerable contribution has been made by such outstanding writers on the history of the Russian Church of the 19th century as Metropolitan Yevgeny (Bolkhovitinov), Archbishop Filaret (Gumilevsky), Archbishop Makary (Bulgakov), and Archimandrite Leonid (Kavelin); at the end of the 19th and the beginning of the 20th centuries, much was done by A. Sobolevsky, V. Klyuchevsky, N. Nikolsky, E. Golubinsky, A. Yatsimirsky, and M. Speransky, and nowadays by such historians and philologists as M. Tikhomirov, I. Grekov, L. Dmitriyev, and G. Prokhorov.

Much work has also been done by Bulgarian researchers, especially Ivan Snegarov, Iordan Ivanov, and Bonya Angelov.

A meticulous and unbiased analysis of all extant sources leads one to the conclusion that Metropolitan Kiprian was Bulgarian and came from a noble family of Tsamblak in Tirnovo, a conclusion which resolves the arguments that researchers have been waging for many years. The epitaph about him written by Metropolitan Grigory Tsamblak and known as a eulogy owing to its panegyric character suggests that Kiprian and Grigory were blood relations. It should also be reminded that Grigory Tsamblak is referred to as "Grigory Tsamblak the Bulgarian" or "Grigory Tsamblak, of Bulgarian descent" in all Russian chronicles that mention him.

Metropolitan Grigory himself says in his eulogy: "He [Kiprian] comes from our land." Speaking about Metropolitan Kiprian's visit to the Bulgarian capital, Tirnovo, in 1379, Metropolitan Grigory says: "He saw his land governed in a praiseworthy way by the great Yevfimy, the ruler." This cannot suggest any other conclusion than that Metropolitan Kiprian and Grigory Tsamblak came from the same country. Moreover, Tsamblak says in the same eulogy that Kiprian is his uncle: "He was our father's brother." Thus, Metropolitan Kiprian and Grigory Tsamblak were apparently descendants of the great Tsamblak, mentioned in the early-13th-century Obituary of Tsar

Boris. It is possible that the last Bulgarian Patriarch, Yevfimy of Tirnovo, also came from the Tsamblak family, which is suggested by a few facts mentioned in the eulogy and in a message written by Patriarch Yevfimy to Kiprian in the 1370s, when the future Metropolitan of Moscow was still a monk in Athos, which has survived in dozens of copies.

"A Brief Story of the All-Wise Kiprian" mentioned above says that the Metropolitan died as a very old man, on September 16, 1406 (after his relics were discovered in 1472, the Church canonized him).

The future Metropolitan was educated, and, apparently, took monastic vows, in the Kilifar Monastery near the capital. It was there that he and Yevfimy (subsequently the Patriarch of Bulgaria) learnt the theory and practice of hesychasm, a new religious doctrine, under the tutorship of the monk Feodosy of Tirnovo. The two future Church hierarchs of Bulgaria and of Russia were apparently making outstanding progress, for Feodosy of Tirnovo included both of them in the group of pupils accompanying him on his journey to Constantinople in 1363, where he had been invited by his friend, Patriarch Calixtus of Constantinople.

Kiprian continued his spiritual education in monasteries in Constantinople and Athos.

In Athos, Kiprian met Philotheus Kokin, Hegumen of the Greek Lavra of St. Athanasius, one of the most outstanding figures in the Church and political life of 14th-century Byzantium. They ultimately became close friends. Philotheus Kokin was a theologian, poet, and historian. He was the author of theoretical treatises, a hagiographer and hymnologist. Their relationship proved crucial for Kiprian's future career. When Philotheus Kokin became Patriarch of Constantinople at the end of 1364, Father Kiprian became his emissary on Church affairs, i. e., an appropinquated monk. With his intellect and diplomatic bent, the young Bulgarian proved very useful to the Patriarch in this capacity. Philotheus Kokin, who occupied the Patriarchal throne again after an interval of six years, launched an active large-scale campaign to build a powerful union of Orthodox Christians to resist the growing Muslim expansion, for which he is justly regarded as a politician of European significance. For the twelve years of his Primatial ministry, Philotheus managed to reconcile the Greek Patriarchate with the Bulgarian and Serbian Churches, and increased his influence on the Russian Church, strengthening her unity, something the Constantinople Patriarchate was very interested in. None of this would have been possible without the assistance of Father Kiprian.

Just at that time, a serious conflict was coming to a head in Russia between Metropolitan Aleksey of Moscow and the princes of Western Russia and Lithuania. The Lithuanian Prince Olgiard accused the Metropolitan of refusing to visit the West Russian lands and neglecting Kiev for the sake of Moscow. Therefore, he asked the Patriarch to constitute in

Lithuania and Western Russia a separate metropolitan see.

But the interests of the Constantinople Patriarchate and the political plans of Patriarch Philotheus called for the preservation of the unity of the Russian Church, which meant that Great Russia, Little Russia, and Lithuania were to remain under the jurisdiction of the same Metropolitan. Therefore, in 1373, the Patriarch sent his envoy to Russia on the important mission of "reconciling the princes with each other and with the Metropolitan", as one of the Patriarch's documents says.

Father Kiprian's personal authority was further strengthened during the mission. Prince Olgierd demanded that the Patriarch of Constantinople make Father Kiprian Metropolitan of Lithuania, threatening to become a Catholic if Western Russia and Lithuania were not given their own Metropolitan.

Patriarch Philotheus was faced with an extremely complicated, delicate, and important task: on the one hand, he had to prevent Lithuania from abandoning Orthodoxy by giving it a metropolitan of its own, and, on the other, he had to preserve the unity of the Russian Church, which was impossible unless all of her came under the jurisdiction of the same metropolitan. The Patriarch's diplomatic talent prompted him a compromise solution: he consecrated Father Kiprian Metropolitan of Kiev and Lithuania, but with the proviso that Kiprian would succeed the elderly Metropolitan Aleksy of Moscow as Metropolitan of All Russia after the latter's death. Thus, Kiprian became Metropolitan of Kiev and Lithuania on December 2, 1375.

He arrived in Kiev in June of the next year to assume the post, which he held for the next two years without having to deal with any serious problems. Metropolitan Aleksy died in his eighty-sixth year on February 12, 1378. But Kiprian had to face strong opposition before he was able to replace Aleksy. He describes it in his personal messages to St. Sergy of Radonezh and Feodor of Simonovo, both of whom he became friendly with during his first visit to Russia, and both of whom supported his candidature to the post of Metropolitan.

He tells a painful story of his first attempt to take the post, which was a failure.

The reason was that Grand Prince Dmitry had his own candidate, Archimandrite Mikhail (Mityai) from the New Monastery of the Saviour, who was the Grand Prince's confessor. But none of the prince's attempts to make Mityai Metropolitan were successful, for the higher clergy, including such authoritative figures as St. Sergy of Radonezh, and Sts. Feodor of Simonovo and Dionisy of Suzdal, turned Mityai down. Then Prince Dmitry decided to send Mityai to Constantinople, hoping that the latter would get the appointment from the Patriarch himself. Archimandrite Mityai set off with a large retinue on July 20, 1379. They travelled through the Golden Horde safely, and then got on a boat which was to take them to Constantinople.

At that same time, Kiprian, who had returned to Kiev after an unsuccessful attempt to reach Moscow, also decided to go to Constantinople to appeal to the Patriarch. But he travelled by land, via Wallachia and Bulgaria. It was on that journey, in 1379, that he visited his native Tirnovo, an event which is mentioned by Metropolitan Grigory.

When the boat with Prince Dmitry's mission arrived in Constantinople, Father Mityai suddenly fell ill and died. The others decided that they should not go back to Moscow without a metropolitan. They had a lengthy argument, in the course of which they decided to propose Archimandrite Pimen from Pereyasavl. They had some blank sheets of paper with the Grand Prince's seal on them, on one of which they wrote a petition to the Patriarch, asking him to appoint Pimen Metropolitan of Moscow.

When Kiprian arrived in Constantinople, he was astonished to discover that he had a different rival, Archimandrite Pimen. Besides, there was a new Patriarch in Constantinople, Nil, who turned down the petition at first. Then use was made of the money the Grand Prince had supplied the mission with—in abuse of his confidence. The presents and bribes had an effect. The Patriarchal Council, presided by Patriarch Nil himself, appointed Archimandrite Pimen Metropolitan of Great Russia, whereas Kiprian was only recognized as Metropolitan of Little Russia and Lithuania.

According to the Russian chronicles, when Grand Prince Dmitry learnt about the death of Father Mityai, his favourite, and the activities of Father Pimen and the rest of the mission, he got very angry. He thought about Metropolitan Kiprian, whom he had rejected, and sent his new confessor, Feodor of Simonovo, to Kiev with a message to Kiprian, requesting him to become Metropolitan of Moscow. Kiprian arrived in Moscow on May 23, 1380 or 1381, "on Thursday, 6 weeks after Easter, exactly on the Feast of Our Lord's Ascension", to the pealing of church bells, met by crowds of people. There are reasons to assume that this happened in 1380, and that Metropolitan Kiprian played an important role in the preparations for the battle in Kulikovo Plain, detailed descriptions of which are given in the authoritative 16th-century *Nikonovskaya* and *Litsevaya* Chronicles.

But a new conflict was soon to ensue between Grand Prince and Metropolitan. When, in 1382, the Tartars, led by Khan Tokhtamysh, besieged Moscow again, and Prince Dmitry fled to Kostroma, Kiprian did not stay in the city, either: he fled to Tver with the Grand Prince's wife, Yevdokia. This annoyed Dmitry, who exiled Kiprian back to Kiev.

Kiprian did not come back to Moscow till Dmitry died, and his rights to the Metropolitan's post were confirmed by the new Patriarch, Anthony, in March 1390. The new Prince of Moscow, Vasily Dimitriyevich, gave Kiprian a festive welcome. This was the end of the arduous struggle, which had been going on for fourteen years. Kiprian's official title was now Metropolitan of Kiev and All Russia. He was involved in

active Church, political, educational, and literary work right until his death in 1406, and was excellent in each of these spheres.

Kiprian spent most of his time and effort on governing his vast metropolitanate, the borders of which coincided with those of the state. It was for the first time after the Metropolitan's See was moved to Vladimir, and then to Moscow, that all Russian lands had been brought under the jurisdiction of a single Metropolitan. And, of course, political unity in those days depended on Church unity. That was why the unification of the Russian Orthodox Church by Metropolitan Kiprian served to preserve the national awareness of the Russian people, which was particularly important in those times, when Russia was threatened by Roman Catholic onslaught from the West and Muslim onslaught from the East. With his great energy, skill, and tact, Kiprian carried out the religious unification of the vast lands of Great Russia, Little Russia, and Lithuania, bringing them all under his power. His entire programme of Church policy was based on a single principle—the unity of the Russian Church, a principle he abided by to the end of his days. Apart from that, extant sources make it clear that Kiprian's activity as Metropolitan of All Russia served to unify Russian lands around the new political centre, Moscow, increase the role of Moscow princes in this unification, and strengthen the Russian state at the end of the 14th and the beginning of the 15th century, all of which was very much in line with the historical trends of the epoch.

Along with his Church and socio-political activity, Metropolitan Kiprian was doing a lot of cultural, educational, and literary work. A man of excellent education, brilliant intelligence, and utmost industry, he made a great contribution to the promotion of Christian education. He did his best to engage educated people in translating and literary work, and helped increase the Russian manuscript legacy and develop Russian literature in general. Dozens of manuscripts going back to those days bear inscriptions saying that they were written "at his orders and with his blessing". His contemporaries and those who came after him often specially emphasize the fact that the flourishing of Russian literature was brought about by the correction of texts carried out by Metropolitan Kiprian. This, above all, concerned liturgical books and was based on hesychasm, a doctrine which existed in Byzantium, the South Slav lands, and Russia in the latter half of the 14th century. In particular, hesychasts had their own approach to texts. Both Patriarch Yevfimy of Tirnovo in Bulgaria and Metropolitan Kiprian in Russia were trying to bring order and uniformity into the Russian language, specifically into its spelling system, by establishing a certain set of rules. Kiprian believed that this would help avoid errors in copying texts. He saw negligence as a greater sin than ignorance.

Metropolitan Kiprian made an enormous contribution to bringing closer together old Bulgarian and

old Russian literatures. He persuaded Russian scribes to copy not only original Bulgarian works, but also some theological works translated into Russian from Bulgarian. Thus, he recommended reading the Annotated Gospel by Archbishop Feofilakt of Bulgaria which had been unknown in Russia until the latter half of the 14th century. Metropolitan Kiprian was probably the first to bring it to Russia and either made a copy of it himself or asked somebody else to do it. It was to a great extent owing to him that the works of Dionysius the Areopagite with a commentary by Maxim the Confessor became known in Russia. Kiprian himself made a copy of the Bulgarian translation made by Ivan Sersky in 1371. Some researchers believe this is the oldest copy of this Bulgarian translation in Russia. It was not until the 15th century that manuscripts of biographies of the Bulgarian saints Ioann of Rila, Paraskeva (Petka) of Tirnovo, and Ioakim of Osog appeared in Russia, although Ioann of Rila is mentioned in the Galician Gospel of 1143. It is very probable that they were written at the instructions of Metropolitan Kiprian himself, or, at least, in his lifetime, since he included the names of these and other Bulgarian and Serbian saints in the synaxarion of his Psalter. Apart from that, Yevfimy of Tirnovo dedicated his hagiographies and parables to Ioann of Rila and Paraskeva (Petka) of Tirnovo.

As head of the Russian Church, Metropolitan Kiprian was for thirty years trying to introduce uniformity into Russian divine services by making amendments in the Church Rules and liturgical texts. Since he spent his youth and was educated in Tirnovo, Constantinople, and Athos, he tried to make Russian Liturgy similar to Bulgarian and Byzantine, making alterations in it on the basis of what he had been able to learn both from personal experience and from books. One has long been able to come across this view in academic literature that the Jerusalem Rules which had already been adopted in Byzantium and Bulgaria, were introduced in Russia by Metropolitan Kiprian.

But he attained the greatest successes in literature. He wrote not only on matters of Church administration and social and political subjects, but was also the author of works intended to satisfy certain aesthetic demands of his time. His literary legacy is so rich that it is apparent that he was writing throughout his life. Four days before his death, he was still dictating his famous farewell message—he was too ill and weak to write.

Metropolitan Kiprian was a hardworking copyist, an excellent translator, an editor, a reformer, and a talented writer with a literary character of his own. A mere list of his works shows the power of his intellect.

With his own hand, he copied five books of prayer and canons: the Psalter, Service Book, Book of Occasional Services and *Ladder* of St. John the Climacus and a collection of works by Dionysius the Areopagite, and translated several prayers and

canons of the Constantinople Patriarch Philotheus Kokin from Greek into Church Slavonic. He also wrote messages to St. Sergy of Radonezh, St. Feodor of Simonovo, St. Afanasy of Vysokoye, and to the Pskov and Novgorod clergy. Some recent studies make it evident that he was one of the authors and editors of what is known as the Kulikovo series: *Zadonshchina*, *Tale of the Kulikovo Battle*, *Tale of the Invasion of Tokhtamysh*, *Sermons on the Life and Death of Grand Prince Dimitry Ivanovich*, *Tsar of Russia*, and the original *List of Russian Towns, Far and Near*. It has long been known that Metropolitan Kiprian was also one of the authors and editors of the Moscow Chronicles of 1408 (1409), known as *The Trinity Chronicle*. Some of the items in it were either written by Kiprian himself or included in the collection at his insistence. Thus, he was, most likely, the author of a story, dated 1393, of the conquest of Bulgaria, in particular Tirnovo, by the Turks. This conclusion is suggested by the authenticity of the account and by the obvious grief pervading the description of the devastation of Tirnovo and the capturing of the Tsar and Patriarch—this could not have been written by somebody to whom Bulgaria was merely a foreign country. Though he became a Russian Metropolitan, Kiprian naturally still took keen interest in the life of his native country and city.

Of Metropolitan Kiprian's entire literary legacy, his works on the first Metropolitan of Moscow and All Russia, St. Pyotr—a series comprising a biography of the saint, a eulogy, a liturgy, and a prayer canon—play the most important role in Russian manuscript tradition. There are numerous copies of these works, a

fact which shows that they were well known in Russia. For four centuries—from the late 14th to the early 19th—they were being copied and included in various kinds of collections: *torzhestvenniki*, panegyrics, menaia, trephologies. Nowadays, manuscript copies of these works are to be found in all major libraries in Russia, the Ukraine, and Byelorussia. We know of 97 copies of the biography, 47 copies of the Liturgy, two copies of the eulogy, and six copies of the prayer canon. Archaeographic studies show that the biography and liturgy were some of the most popular works in Russia in those days, often copied by scribes. The oldest copies, which are the most valuable ones for a researcher, since they are closer to the original text, date back to the 14th century. They are part of the parchment manuscript book which is now kept under registration number 816281 in the Korolenko State Scientific Library in Kharkov. It was found and extensively described by G. Prokhorov, D. Sc. Philol. in 1978.

Metropolitan Kiprian's literary work was based on the traditions of Bulgarian literature, and, in particular, on those of the Tirnovo literary school, but, since his works were intended for Russian readers, he gave them a few traits typical of Russian literature. Thus, Metropolitan Kiprian not only brought Bulgarian literary traditions or, more specifically, the traditions of the Tirnovo literary school, to his second Homeland and continued them there, but also developed and enriched them in a new historical setting.

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On the Enthronement of the New Head of the Church of England

To His Grace Dr. GEORGE LEONARD CAREY, Archbishop of Canterbury, Primate of All England and Metropolitan

Your Grace, beloved Brother in Christ!

On behalf of the Russian Orthodox Church I extend cordial greetings to you on the occasion of your enthronement to the See of the Archbishop of Canterbury — a momentous event in your life and in the life of the Church of England.

Today we can say with deep satisfaction that fraternal relations between the Russian Orthodox Church and the Church of England have a long history, developing and improving all the time. We regard the invitation of representatives of our Church to the enthronement of Your Grace as a confirmation of these good relations.

In view of this I express my firm belief that the presence at the ceremony of His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna, permanent member of the Holy Synod of the Russian Orthodox Church, will be another manifestation of the fraternal relations between our Churches.

I also deem it necessary to point out to a successful beginning of work undertaken by the Joint Coordination Commission on Cooperation Between the Russian Orthodox Church and the Church of England, whose task is to promote this cooperation. I hope that recommendations adopted by this commission at its two meetings and the programme of bilateral exchange it proposed will find practical implementation.

I avail myself of this favourable opportunity to congratulate Your Grace, with all my heart and soul, on the new lofty and responsible service with which you are entrusted by your Church, and prayerfully wish you all-powerful help of God and blessed success in your forthcoming work.

I also hope that relations between our Churches will become deeper and develop successfully, that they will bear good fruit for our two Churches and make a wholesome contribution to the Christian ecumenical cause.

May our All-Merciful Lord, Who *hath blessed us with all spiritual blessings in heavenly places in Christ* (Eph. 1.3) grant to all of us the spirit of mutual love and may He bless the efforts of our Churches aimed at establishing and consolidating Christian unity and fraternity.

With love in Christ,

ALEKSY, Patriarch of Moscow and All Russia

April 15, 1991

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On April 19, the Feast of St. Alphege the Martyr, the Canterbury Cathedral of the Church of England became the scene of the enthronement of the 103rd Archbishop of Canterbury. It was Dr. George Leonard Carey, Bishop of Bath and Wells (for his biography see *JMP*, 1991, No. 6, p. 50).

In the evening of April 19 His Grace George Leonard Carey, Archbishop of Canterbury, gave a reception on the occasion of his enthronement in the Nicene Club (Rutherford College of Kent University), founded in 1925, to mark the 1600th anniversary of the First Ecumenical Council

of Nicaea. In his speech at the reception Archbishop Carey thanked the guests for taking part in his enthronement and characterized the unity of the Church as the main object of service and mission facing the now divided Christians.

The Russian Orthodox Church was represented by Metropolitan Yuvenaly of Krutitsy and Kolomna, permanent member of the Holy Synod. He extended to the new Head of the Church of England a congratulatory address and a memorial gift from His Holiness Patriarch Aleksey of Moscow and All Russia.



THE CHURCH OF THE MARTYRS ADRIAN AND NATALIA IN MOSCOW

The Martyrs Adrian and Natalia lived in Nicomedia of Bithynia (Asia Minor) in times of the Emperor Maximilian (305-311), cruel persecutor of the Christians. As the chief of the court, and being a witness of determination and fearlessness of the believers in their steadfast confession of the Lord, Adrian himself became a Christian. The Emperor put his high official into dungeon. Adrian's wife St. Natalia who was a secret Christian visited her husband in the prison and consoled him by saying: "Blessed you are, my master, for you believe in Christ; you have got great treasure. None of the earthly is worthy of note—everything is dust (ashes); God is pleased with good works and the faith."

Holy Martyr Adrian was cruelly tortured and executed. Soon after he appeared to his wife and announced of her approaching demise. After that St. Natalia departed to the Lord.

The holy Martyrs Adrian and Natalia are commemorated on August 26 / September 8.



PUBLICATION
OF THE MOSCOW
PATRIARCHATE